

THE
LAMIC
REVIEW

WOKING ENGLAND
MARCH/APRIL 1960
PRICE THREE SHILLINGS

السَّلَامُ عَلَيْكُمْ وَرَبُّكُمْ



Yale Divinity Library
New Haven, Conn.

List of Books on Islam and Allied Subjects

Customers are advised not to order books by Air Mail. Air Mail Postage is expensive. It costs approximately 16/- per lb.

The Holy Qur'an

- The Holy Qur'an with Arabic text, Translation and Commentary, by Maulana Muhammad 'Ali. LXX+1256 pp.
 Leather bound — 1st Quality
 Cloth bound — 2nd Quality
 The Holy Qur'an. Arabic text, 848 pp.
 The Holy Qur'an. Arabic text. Pocket size. 606 pp. 3½ in. x 2½ in.
 The Holy Qur'an on one page. In beautiful decorative script and design, with magnifying glass. Post free
 The Meaning of the Glorious Qur'an. English translation by Marmaduke Pickthall, an English Muslim scholar.
 American Edition
 English Edition. 691 pp.
 The Koran Interpreted, by A. J. Arberry. Translation in English with an attempt to give an idea of the rhythm contained in the Qur'an. 2 vols. 8vo, cloth
 Introduction to the Study of the Holy Qur'an by Khwaja Kamal-ud-Din. 141 pp.
 Introduction to the Qur'an, by R. Bell. 8vo., X+190 pp.
 The Religion of the Koran, by A. N. Wallaston. Reprint. 8vo., 88 pp.
 The Triumph of the Holy Qur'an, by Maulana Sadr-ud-Din. 213 pp., post free

Hadith, Fiqh, Jurisprudence, etc.

- Sayings of Muhammad, by Allama Sir Abdullah al-Mamun al-Suhrawardi. Foreword by Mahatma Gandhi
 Sahih of al-Bukhari. English translation of only 4 books, by Aftab ud-Din Ahmad. 244 pp.
 Outlines of Muhammadan Law, by A. A. A. Fyzee. 2nd ed. 445 pp.
 Ijma' and the Gate of Ijtihad, by K. A. Faruki. 8vo. iv+42 pp.
 Islamic Constitution, by K. A. Faruki. An exposition of the Islamic Constitutional conditions necessary for the development of Islamic ideals. 8vo. xiii+278 pp.
 Origins of Muhammadan Jurisprudence, by J. Schacht

The Prophet Muhammad

- The Ideal Prophet, by Khwaja Kamal-ud-Din. Demy 8vo, 274 pp.
 Living Thoughts of the Prophet Muhammad, by Muhammad Ali. Cr. 8vo, 142 pp.
 Life of Muhammad, by F. R. Hakeem. Cr. 8vo, 48 pp.
 Heroes and Hero-Worship, by Thomas Carlyle. Contains a beautiful article on the Prophet Muhammad
 In the Footsteps of the Prophet, by Rafiq M. Khan. 137 pp.
 Battlefields of the Prophet Muhammad, by Dr. M. Hamidullah. 48 pp.
 The Life of Muhammad. A translation of Ibn Ishaq's Sirat Rasul Allah with introduction and notes by A. Guillaume. 1956. xvii+813 pp.
 Muhammad at Mecca, by W. M. Watt. xvi+192 pp.

Muslim History

- Islam in Ethiopia, by J. S. Trimingham. Study of the History and Institutions of Islam in Ethiopia. 8vo. xv+299 pp., with 6 maps
 Prices subject to change

CAN BE OBTAINED FROM :

THE WOKING MUSLIM MISSION AND LITERARY TRUST
 The Shah Jehan Mosque, Woking, Surrey, England

also from AZEEZ MANZIL, BRANDRETH ROAD, LAHORE, WEST PAKISTAN

	£ s. d.		£ s. d.
The Legacy of Persia, by A. J. Arberry. It contains thirteen valuable contributions on Persian Art and Culture by well-known Western scholars. Cr. 8vo, xvi+421 pp., with 53 plates and index	1 0 0	Outlines of Islamic Culture, by A. M. A. Shustery. The book not only brings out the main features of Islamic culture, but elucidates what is common to it and other cultures. 2 vol. Demy 8vo, xxiv+340, and viii+341-796, vi (index); xv chapters, 43 illustrations and appendices	1 10 0
Muslim Sea Power in the Eastern Mediterranean from the 7th to 10th Century C.E. Illustrated studies in Muslim Naval Organization. 8vo, xi+194 pp.	1 0 0	History of the Prophets, by Muhammad Ali. 162 pp.	6 6
A Short History of the Saracens, by Ameer Ali. With maps, illustrations and genealogical tables. 640 pp.	17 0	The Legacy of Islam, edited by Sir Thomas Arnold and Alfred Guillame. 432 pp. with 42 plates	1 1 0
Atlas of Islamic History, compiled by Harry W. Hazard and H. L. Cooke, Jnr. 3rd ed., 50 pp.	2 8 0	The Arabs : A Short History, by P. K. Hitti. 236 pp.	2 10 6
History of the Arabs, by P. K. Hitti. 822 pp.	2 5 0	History of the Islamic Peoples, by Carl Brockelmann. 566 pp.	1 5 0
Ali : The Caliph, by M. A. al-Haj Salmin. 485 pp.	1 1 0	Ali : The Caliph, by M. A. al-Haj Salmin. 485 pp.	4 6
Support of the Faith, by Mir Hashmat Ali. 76 pp.	8 0	Islam's Contribution to the Peace of the World, by S. A. Haque. 52 pp.	1 3
Mysteries of Selflessness. A Philosophical Poem by the late Dr. S. M. Iqbal. Translated with Notes by Professor A. J. Arberry	6 0	Mysteries of Selflessness. A Philosophical Poem by the late Dr. S. M. Iqbal. Translated with Notes by Professor A. J. Arberry	6 0
The Spiritual Physick of Rhazes. Translated from Arabic by Professor A. J. Arberry	6 0	The Spiritual Physick of Rhazes. Translated from Arabic by Professor A. J. Arberry	6 0
Faith and Practice of al-Ghazzali, by M. W. Watt. 8vo, 155 pp.	9 6	Faith and Practice of al-Ghazzali, by M. W. Watt. 8vo, 155 pp.	9 6
Muhammadan Festivals, by G. E. von Grunebaum. 8vo, viii+107 pp.	1 1 0	Muhammadan Festivals, by G. E. von Grunebaum. 8vo, viii+107 pp.	1 1 0
Social Justice in Islam, by S. Kotb. Deals with contemporary Islamic thought in relation to social justice and its position vis-à-vis the non-Islamic world. 8vo, 298 pp.	1 6 0	Social Justice in Islam, by S. Kotb. Deals with contemporary Islamic thought in relation to social justice and its position vis-à-vis the non-Islamic world. 8vo, 298 pp.	1 6 0
	Cloth		1 14 0

General Books

Iqbal, his Art and Thought, by S. A. Vahid	1 10 6
A New World, by W. B. Bashyr Pickard. Cr. 8vo, 171 pp.	5 0
The Road to Mecca, by Muhammad Asad. The author's story of his discovery and acceptance of Islam. 8vo, xiii+381 pp., with end paper maps and 12 plates ...	1 1 0
Falcon of Spain, by Thomas Ballantyne Irving. 158 pp.	12 0
Alf Laila wa Laila, by A. J. Arberry. Tales from the Thousand and One Nights. 8vo, 222 pp., with 6 illus. Cloth	15 0
Islam in Africa and the Near East, by S. M. Ahmed. Cr. 8vo, 307 pp.	12 0
Islam in China and the Far East, by S. M. Ahmed. Cr. 8vo, 260 pp.	12 0
Islam in India and the Middle East, by S. M. Ahmed. Cr. 8vo, 265 pp., with frontispiece	12 0
The Spirit of Islam, by Ameer Ali. History of the Evolution and Ideals of Islam with the life of the Prophet. 6th imp., 8vo, 71+513 pp., with frontispiece	1 10 0
Bridge to Islam, by E. W. Bethmann. Study of the religious forces of Islam and Christianity in the Near East. 8vo, 240 pp.	15 0

Postage and Packing Extra

TO OUR SUBSCRIBERS AND CONTRIBUTORS

The Islamic Review, the official organ of the Woking Muslim Mission and Literary Trust, The Shah Jehan Mosque, Woking, Surrey, England, and of Azeer Manzil, Brandreth Road, Lahore, Pakistan, is published monthly. In conformity with the objects of its publishers *The Islamic Review* is a cultural, non-political journal which takes no stand on the political policies of the various Muslim countries. In publishing such articles as deal with the world of Islam, its sole aim is to acquaint the component parts of the Islamic world with those problems and difficulties. Its aim in presenting political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of *The Islamic Review*, or its publishers.

The Editor will be glad to receive articles for publication. These will receive careful consideration and an honorarium arrived at by mutual arrangement will be paid for all manuscripts accepted for publication. All articles not accepted will be returned to their authors, but the Editor regrets he is unable to accept responsibility for their loss in transit.

Annual subscription £1 10s. 0d.; single copies 3s. post free or the equivalent of this amount unless otherwise mentioned.
Subscribers who remit foreign currency from abroad should kindly add bank charges to the amount remitted.

Registration to all countries at the equivalent rate of 12s. per annum per parcel.

The cost of sending 'The Islamic Review' by Air Mail varies with its destination, e.g. Egypt 3/-, Pakistan 4/- extra per copy

Orders for yearly subscriptions or single copies may be sent to:

Australia :

R. L. Priestley, Esq., 22a Trennery Street, West Richmond,
S. Australia.

British Guiana :

H. B. Gajraj, Esq., 13 Water Street, Georgetown.

British West Indies :

Mohammed Ibrahim, 31 Sellier Street, Cunepe, Trinidad.

Burma :

Smart & Mookerdam, 221 Sule Pagoda Road, Rangoon.

Ceylon :

Messrs. W. M. A. Wahid Bros., P.O. 195, 233 Main Street,
Colombo.

Dutch Guiana (S. America) :

Alhadj-Abdr. B. Jaggoe, "Doekan," Saramacca Straat 115
P.O. Box 926, Paramaribo, Surinam.

England :

"The Islamic Review," The Shah Jehan Mosque, Woking,
Surrey. £1 10s. 0d. post free; single copies 3s.

Fiji :

The Desai Book Depot, Box No. 160, Suva.

France :

For name and address of the agent please apply to The Manager, "Islamic Review," as above. Annual Subscription, 1,800 francs post free; single copies 180 francs.

Holland :

NV Boekhandel Antiquariaat en Mitgeverij, C.P.J. van der Peet, Nwe Spiegelstraat 33-35, Amsterdam C.

Hong Kong :

Sambo's Library, P.O. Box 448, Hong Kong.

AGENTS IN INDIA

**Sh. Mohammad In'aam-ul-Haque, House No. 100 — A Class,
A'zampore, Malakpet, Hyderabad-Deccan.**

Messrs. Usmania Book Depot, 104 Lower Chitpur Road,
Calcutta.

S. Ziya Karim Rizvi, Bhagalpur.

Islamia Book Depot, Newspaper Agent, New Market, Tattarpur Chowk, Bhagalpur City (Bihar).

AGENTS IN PAKISTAN

Eastern Pakistan

**Abdul Samad Jamali, B.A., East Pakistan Islam Mission, 28
Purana Mogul Tuli, Nawabpur Road, Dacca.**

Majlis Bookstall, Bangla Bazaar, Dacca.

Shamim Book Agency, 1 Johnson Road, Dacca.

Messrs. M. A. Malik & Bros., 5/16, Takarhat Lane, Nawabpur Road, P.O. Box 178, Dacca.

Messrs. M. A. Malik & Bros., Newsagents, Jessor Road, Khulna.

Messrs. News Front, 75 Jubilee Road, Chittagong.
Begum Noor Jehan, c/o Md. Waled Baksh, Jinnah Road,
P.O. Dist., Jessor.

Messrs. T. Ahmad & Co., P.O. Santahar, Dist. Bogra.

Muhammad Zahidul Huq, Esq., Station Road, P.O. Sonapur, Dist. Noakhali.

Pakistan Library ; Booksellers & Stationers, Magura, Jessore.

Messrs. M. A. Malik & Bros., Court Road, Chittagong.

The Pakistan News Agency, Station Road, Saidpur, Dist. Rangpur.

Shah Tabarak Hossain, Esq., Newspaper Agent, P.O. Alaminagar, Dist. Rangpur.

Farooq Library, Booksellers, Rajshahi.

Continued on page 2

Kindly quote your subscriber's number when corresponding.

Subscriptions may begin with any desired number.

Between Ourselves

THE COVER

The picture on the cover was taken on the occasion of the Muslim Festival of *Fitr*, celebrated at the Shah Jehan Mosque, Woking, England, when men and women of many races and from several countries took part in the congregational prayers. Twice a year in their own countries and places, and once a year in Mecca, Muslims assemble to reaffirm their faith in the two-fold truth that God is one and mankind is one.

Our picture shows some friends from West Africa visiting the Shah Jehan Mosque, Woking, on the Festival of *Fitr* day.

THE CONTRIBUTORS

S. Muhammad Tufail is the Imam of the Shah Jehan Mosque, Woking. Formerly he was the Secretary of the Friends of Islam at Amsterdam, Holland.

Sayyid Amin Ahmad is an Indian Muslim scholar.

The late Maulana Muhammad 'Ali, translator of the Qur'an into English, author of *The Religion of Islam* and several other books on Islam, life of the Prophet and Hadith.

William Bashyr Pickard is an English Muslim.

Anis Ahmad is an East Pakistani Muslim studying in the University of the Law College at Lahore, West Pakistan.

Miss Margaret Marcus is an American student of Islam.

Mr. G. A. Parwez, a Pakistani scholar, is a keen student of the Qur'an, and Founder-Editor of the monthly *Tulu' Islam* (Urdu), now published from Lahore, West Pakistan.

Mrs. Fatimah J. B. Katergi van der Grijn is a Dutch Muslim now living in Beirut.

Achdiat K. Mihradja is an Indonesian scholar.

Dr. Oghuz Turkhan is a keen student of ancient and modern Turkish literature.

The Islamic Review

MARCH/APRIL 1960

48th YEAR OF PUBLICATION

Contents

Editorial	3
The Straight Path according to the Qur'an	6
by Sayyid Amin Ahmad.	
Revelation in Islam	10
by Maulana Muhammad 'Ali.	
The Divine Divan	15
by William Bashyr Pickard.	
Compatibility of Science & Religion	16
by Anis Ahmad.	
"Nationalism" a Great Danger to the Solidarity of Islam	17
by Miss Margaret Marcus.	
Islamic Ideology	19
by G. A. Parwez.	
Impressions about 'Id at Woking	23
There are No Sects in Islam	24-25
A Portrait of Algeria's Premier : Si Ferhat Abbas	28
Why I Accepted Islam	29
by Fatimah J. B. Katergi-van der Grijn.	
The Suez Canal under Egyptian (U.A.R.) Administration	30
Towards a New Indonesian Culture	32
by Achdiat K. Mihradja.	
Turkish Literature — II	35
by Dr. Oghuz Turkhan.	
What They Say About Us	39
What They Say About Themselves	42
'Id al-Fitr in Germany & the Netherlands	44
Book Reviews	45
<i>Aspects of Islam in Post-Colonial Indonesia, Five Essays</i> , by C. A. O. Van Nieuwenhuijze.	
<i>Development of Islamic State & Society</i> , by M. Mazheruddin Siddiqi.	
<i>Yemen on the Threshold</i> , by Erich W. Bethmann.	
<i>Iqbal, his Art & Thought</i> , by Syed Abdul Vahid.	
<i>The Life & Thought of Rumi</i> , by Afzal Iqbal.	
<i>Oriental Essays, Portraits of Seven Scholars</i> , by A. J. Arberry.	
What our Readers Say	48
Gulamali Datoo.	
Yehia Syed.	

TO OUR SUBSCRIBERS

AGENTS IN PAKISTAN (continued)

S. Masood Ahmad, Esq., Bookseller & Newsagent, P.O. Ghoramara, Rajshahi.
 Sri Madhuzdan Bhattachari, Jee Newsagent, Zindabazar, P.O. Sylhet.
 Messrs. M. Aslam Khan, Newspaper Agents, Khan Manzil, Chandpur, Dist. Tippera.
 The Manager, The News Agency, Kushtia.
 Kausar Ali, Esq., M.A., Professor Daulat-pur College, Daulatpur-Khulni.
 M. A. Majeed, B.A., Newspaper Agent, Kohinoor Library, Faridpur.
 H. K. Roy, Esq., c/o Railway Bookstall, Dinajpur.

M. A. Siddiqi, Proprietor of Alam News Agency, Lalmonirhat Rangpur.

The Manager, Azmat News Agency, Chawk Bazaar, Barisal.
 S. M. Hassan, Book House, Hashmia Restaurant, Station Road, Chittagong.

Western Pakistan

"The Islamic Review", Azeez Manzil, Brandreth Road, Lahore.
 The Manager, Spring Wor's, 3 Temple View, Preedy Street, Karachi.
 Victory Bookstores, Booksellers & Publishers, Rawalpindi.
 The New Quetta Bookstall, Jinnah Road, Quetta.

AGENT IN KASHMIR

Abdul 'Aziz Shora, Esq., Editor, "Roshni", Srinagar, Kashmir.
 Annual Subscription Rs. 16/12, post free; single copies Rs. 1/11.

The Islamic Review

Founded by THE LATE AL-HAJJ
KHWAJA KAMAL-UD-DIN

The Shah Jehan Mosque,
Woking, Surrey, England

Telephone: WOKING 679
Telegrams & Cables: MOSQUE, WOKING

London Office:
18 Eccleston Square, Victoria, London,
S.W.1. Telephone: VIC. 2591



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّى عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

"Muhammad is . . . the Messenger of God and the Last of the Prophets . . ." —THE HOLY QUR'AN 33 : 40
"There will be no Prophet after me" —THE PROPHET MUHAMMAD

VOL. XLVIII No. 3

MARCH/APRIL 1960

Ramadhan-Shawwal 1379 A.H.

BARRIERS BETWEEN MUSLIMS MUST GO¹

There are no sects in Islam. Sunnis and Shi'ahs are two schools of thought (*madhhabs*) and not sects

All the professors in the Kalimah are Muslims

By S. MUHAMMAD TUFAIL, M.A., Imam of the Shah Jehan Mosque, Woking

The two festivals in Islam

There are two great official festivals in Islam, viz., 'Id al-Fitr and 'Id al-Adha. Strangely enough, they are connected neither with the birth of the Prophet Muhammad nor with his death. 'Id al-Fitr is the Festival of the Breaking of the Fast, and 'Id al-Adha, which is celebrated two months later, is the Festival of the Sacrifices. Both these festivals are connected with the performance of some duty — the duty of fasting, in one case, and the duty of the sacrifice in the other. The spiritual significance of this festival is that true happiness lies in restraint and the performance of one's duty towards God and towards fellow beings, and it is in this way that the good of humanity is inter-related with faith in God.

We have gathered together here today to celebrate the festival of 'Id al-Fitr. The beautiful flags fluttering around the marquee represent various Muslim countries. The present gathering consists of many diverse nationalities — members of different Muslim communities and schools of thought — they all add to the colour of this ceremony. This beautiful pattern which we see today could not be complete unless they were all present here. In spite of differences of nationality, race, colour, language, dress and outlook on political and spiritual matters, there still runs a chord of unity amongst all of them.

All Muslims believe in the same God, the same Prophet and the same Book

They all believe in the same God, the same Prophet and the same Book.

BELIEF IN GOD

Our God is one God. The God of Noah and Abraham,

the God of David and Solomon, the God of Moses and Jesus, the God of all the nations of the world. He is the Creator of soul as well as matter. He is the Beneficent, and Merciful (*al-Rahmán* and *al-Rahim*). He is Affectionate and the Loving (*al-Rauf* and *al-Wadud*). He is the Pardoner, the Multiplier of rewards (*al-Shukur*), the author of Peace (*al-Salam*), the Granter of Security (*al-Mu'min*), the Bestower of Sustenance (*al-Razzág*).

These and other attributes of God mentioned in the Qur'án serve the purpose of guiding us in our difficult and uphill struggle for life. It is He whom we serve and it is He whom we beseech for help against the extravagance of our souls:

"O my servants, who have been prodigal against their own souls, despair not of the mercy of God, surely God forgives the sins altogether. He is indeed the For-giving, the Merciful.² And ask forgiveness of your Lord, then turn to Him. Surely my Lord is Merciful, Loving, Kind."³

BELIEF IN THE PROPHET

Our Prophet is the same Prophet. His advent was foretold by all the previous prophets and in turn he enjoined upon us to have faith in all of them, thus laying down the foundation of a universal brotherhood of man. He was a prophet for all people and all ages after whom no prophet would appear, neither new nor old, because in his person the prophethood had come to an end and it is he, through whom the world would receive always the spiritual blessings of God.

BELIEF IN THE QUR'AN

Our Book is the same Book, viz., the Qur'án, which has come down to us unaltered. It is with us as it was given to

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَأَخْتَلُقُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

"And be not like those who became divided and disagreed after clear arguments had come to them." (The Qur'an 3:104)

the Prophet Muhammad. It teaches us that guidance has been given to all the nations of the world :

"The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers, they all believe in God and His Angels and His Books and His Messengers."⁴

With the Qur'an, however, the law has been fulfilled and the revelation has been brought to perfection. As the Prophet Muhammad has verified the truth of the previous prophets, the Qur'an has also verified the previous scriptures :

"And we have revealed to thee the Book with truth, verifying that which is before it of the book and a guardian over it."⁵

Thus, we all believe — all of us who represent various nationalities, races, countries and schools of thought — we all believe in the same God, the same Prophet and the same Book. Why should there be any barriers among us then?

There are no sects in Islam

I have used the word schools of thought purposely, because there are no sects in Islam.

A simple question may arise in your minds at this juncture — if there are no sects in Islam, who are Shi'ahs and Sunnis? For lack of a better term, they have been called sects in Islam. But, in fact, they are different schools of thought (*madhhabs*). There are four schools of thought among Sunnis, viz., Sháfi'i, Hanafi, Hambali and Máliki, and their interpretation in the application of Islamic law is sometimes different, although in the fundamentals of Islam they all agree. The same could be said of juristic differences between Shi'ahs and Sunnis. At times the differences between Hanafis and Sháfi'is or, for that matter, between Hambalis

and Malikis, are far and wide ; sometimes much more than they are between Hanafis and Shi'ahs, for instance, but still all the Imams of *fīqh*, i.e., Abu Hanifah, Sháfi'i, Hambal and Málík, are acclaimed as great jurists and honest men. If we have accepted the four schools of thought in Islam, let us accept a few more. Shi'ahs and Sunnis, in fact, are schools of thought and not sects in the sense that we understand the term.

The Qur'an does not recognize sectarianism

We have our differences, of course, but they are not of a fundamental nature. Therefore, the word sect, which implies basic differences between two groups, is not the right word to use in this context. Either we have to form an entirely different conception of the term sect or abandon this misleading word altogether. To any student of the Qur'an, it is clear that Islam does not recognize sectarianism :

"Hold fast by the covenant of God all together and be not disunited."⁶

"And be not like those who became divided and disagreed after clear arguments had come to them."⁷

"And as for those who split up their religion and became sects, thou hast no concern with them. Their affair is only with God, then He will inform them of what they did."⁸

For minor differences Muslims cannot be dubbed as kafirs (unbelievers)

Minor differences, which are necessary towards the growth of a healthy society, have been magnified out of proportion by the extremists in Muslim schools of thought. For these minor differences Muslims have been declared

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ
إِنَّمَا أَفْرَهُمْ إِلَى اللَّهِ ثُمَّ يُنَيِّهُمْ بِمَا كَانُوا يَفْعَلُونَ

"And as for those who split up their religion and became sects, thou hast no concern with them. Their affair is only with Allah, then He will inform them of what they did." (The Qur'an 6:160)

infidels by Muslims. There existed differences among the companions of the Prophet Muhammad as well, but they never dubbed one another heretics and infidels. Khwárij in the history of Islam were the first to denounce Muslims as *kafirs*, and thereafter, this disease of denunciation of believers as heretics spread among the Muslim world. If we have to rise again as a living force, we must stand for a united Islam, where all the professors in the *Kalimah* (There is but One God, and Muhammad is His Messenger and Servant) must be regarded as Muslims.

The Qur'anic verdict — anyone who offers you Islamic salutation cannot be regarded as an unbeliever

The Qur'án declares it in unequivocal terms :

"And say not to any one who offers you salutation, Thou art not a believer."⁹

The word *as-salám* means the Islamic salutation here. When two Muslims meet they say *assalámu 'alaikum* — peace be upon you. When a person has offered the Islamic salutation to make an outward expression of his Islam, nobody has a right to say :

"Thou art not a believer."

down in the Qur'án is that a Muslim cannot be called an infidel or an unbeliever if he shows his faith in Islam and wants us to recognize him as a Muslim simply by offering us the Islamic greeting.

The Prophet Muhammad on the question of unbelief and Islam

The Prophet Muhammad has made this point further clear beyond the shadow of doubt. On the best authority he is reported to have said :

"Whoever says his prayers as we say our prayers and faces the Qiblah (in his prayers) and eats the animal slaughtered by us, he is a Muslim and for him is the covenant of God and His Messenger, so do not look down upon the covenant of God."¹²

On one occasion, during a battle, a companion of the Prophet, Usámah by name, happened to kill a person who had recited the *Kalimah* just at the point of death. But Usámah still killed him because he thought that the man had no other intention except to save his life by his hypocritical declaration in Islam. The incident was reported to

وَلَا تَقُولُوا لِعَنَ الْقَيْمَكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا

"And say not to any one who offers you (Islamic) salutation, Thou art not a believer." (The Qur'an 4:94)

The word believer is also significant here. A Muslim is he who has formally accepted Islam but a believer is one who in spiritual life is a stage higher than a Muslim. A believer (*mu'min*), in other words, is he who has translated his faith into practice. This distinction has been recognized by the Qur'án itself :

"The dwellers of the desert say : We believe. Say : You believe not, but say, We submit ; and faith has not yet entered into your hearts."¹⁰

Thus the Qur'án demands from us that a person who greets us with Muslim salutation should not be considered an unbeliever. Not only that, we should not say : *Thou art not a Muslim*, but we have even no right to say : *Thou art not a believer*, even though he may be belonging to an enemy tribe. The occasion for the revelation of the verse was that during the time of the Prophet, Muslims in search of the enemy came across a man tending his goats. He offered them the Islamic salutation without giving any other indication of Islam. He was suspected of being an enemy and, therefore, put to death.¹¹ The following words were revealed to stop such cases :

"And say not to any one who offers you Islamic salutation : Thou art not a believer."

Someone will perhaps ask : Should we consider a Christian, a Jew or a Hindu to be a Muslim simply by his offering us the Islamic salutation? Of course, when a person is known to us as a Jew or a Christian and he does not want us to recognize him as a Muslim, he does not become so by offering us such salutation, but the plain injunction laid

the Prophet. He was greatly perturbed at the news and went on saying for some time :

Did you kill him after he had recited the Kalimah — There is but one God, Muhammad is His Messenger?

And Usámah says :

"I wished I had not become a Muslim before."¹³

And when Khálid, another companion of the Prophet, made a similar mistake, the Prophet raised his hands towards heaven and uttered aloud :

"O Lord, I make myself free of what Khálid has done."¹⁴

The conclusion we arrive at is simple and straightforward. Anyone who professes his faith in the *Kalimah* is a Muslim, to whichever school of thought he may belong. He cannot go out of Islam unless he, himself rejects this basic formula of faith.

Barriers of separation among Muslims must be destroyed—Islam is faced with bigger spiritual problems than before

The barriers between the so-called Muslim sects or schools of thought must be broken down. The first step towards this is to meet together in a spirit of inquiry, sympathy and understanding. All the hatred, bitterness and antagonism is the result of lack of contact, understanding and trust, which in their turn have grown out of tension and separation. Let these barriers of separation be destroyed. The world of Islam is faced with a bigger challenge than ever before. The challenge comes from the outer world and sometimes from within the world of modern Islam. Never-

of science have no faith except in the reality of matter and material things.

Modern man has lost faith in the future destiny of humanity

The greatest tragedy of the modern age is that there is nothing substantial left for man to believe. All the scientific and technical feats of mankind have brought the appalling darkness of pessimism, cynicism and fear in man's mind and soul. He has lost confidence in the future destiny of humanity. Let the Muslim world stand united to meet this challenge in co-operation with the other living faiths. This is not a challenge against Islam alone, but against Christianity, Judaism, Hinduism and Buddhism as well. Let every one of them contribute its share towards the spiritual welfare of man.

Man-made discoveries have brought man to the brink of disaster. Man is hoarding piles upon piles of weapons of destruction — himself moving far away from the grace and mercy of God :

"Say : in the grace of God and in His mercy, in that they should rejoice. It is better than that which they hoard."¹⁵

Only positive faith in moral and spiritual values can rescue mankind from disaster

But let not fear prevail upon our minds. Whatever is going to happen to the world, we should not forget the most important aspect of human life, i.e., our duty towards God theless, the challenge is the same though couched in different language. Modern man says : Spiritual values are not important at all. The same voice is re-echoed in the Muslim world that Islam does not matter. The only thing that matters is the technical development ; valves have become

more important than values. The majority of the high priests and towards fellow beings. Both are interconnected and interdependent. The basis of spiritual life is human relationship. All our rights and obligations arise out of our faith in God. It is in this way that belief in God is connected with the betterment of humanity. In the world we live in, the need of positive faith in the moral and spiritual values is of paramount importance. The needs grows bigger and bigger. Such a faith alone can make the world a better place for living in. Every one of you can contribute his or her share in it.

To my Muslim friends who are living in this country, I say that you are the ambassadors of Islam in this part of the world. You come into direct contact with the people here. You live close to them in their homes, hostels and institutions. Your sense of duty towards God is judged by your relation with other people here. The future of your nation, your country, your ideology depends only on you. Let every one of you realize this, and let every one of you offer his or her contribution towards this cause — the cause of Islam, the cause of the welfare of mankind.

May God help us all. Amen !

May God bless you and be with you !

I wish you all a happy 'Id.

REFERENCES

- 1 Text of the Sermon delivered on Monday 28th March 1960 at 'Id al-Fitr at the Shah Jehan Mosque, Woking, Surrey, England.
- 2 The Qur'an, 39 : 53. 9 Ibid., 4 : 94.
- 3 Ibid., 11 : 90. 10 Ibid., 49 : 14.
- 4 Ibid., 2 : 285. 11 Al-Bukhari, 65 : iv, 18.
- 5 Ibid., 5 : 48. 12 Ibid., ch. Prayer.
- 6 Ibid., 3 : 102. 13 Ibid., Kitab al-Maghadhi.
- 7 Ibid., 3 : 104. 14 Ibid.
- 8 Ibid., 6 : 160. 15 The Qur'an, 10 : 58.

THE STRAIGHT PATH ACCORDING TO THE QUR'AN

By SAYYID AMIN AHMAD

Things prohibited

"Say : come I will rehearse what God hath really prohibited from you. Join not anything as equal with Him, be good to your parents and kill not your children for fear of poverty ; We provide sustenance for you and for them ; come not nigh to shameful deeds, whether open or secret, and take not life which God hath made sacred, except by way of justice ; thus doth He command you that ye may learn wisdom. And come not nigh to the Orphan's property except to improve it, until he attain the age of full strength ; give full measure and weight with justice ; no burden do We place on any soul but that which it can bear — whenever ye speak, speak justly, even if a near relative is concerned, and fulfil the covenant of God ; thus doth He command you that ye may remember. Verily this is My way, leading straight ; follow it and follow not other paths ; thus doth He command ye that ye may be righteous" (6 : 151-153).

What is righteousness ?

"It is not righteousness that ye turn your faces towards the East or the West but righteousness it is that ye believe in God and the Day of Judgment and the angels and the Book and the prophets and give away wealth out of love for Him to the near of kin and the orphans and the needy and the

wayfarer and those who ask and for the ransom of captives and keep up prayers and pay the Zakat (poor-rate) and fulfil your promise when ye make a promise and be firm and patient in pain (or suffering) and adversity and throughout all periods of panic — these are they who are true to themselves and God-fearing" (2 : 177).

Charity with reminders of generosity is unacceptable

"The parable of those who spend their property is that of a grain of corn : it groweth seven ears and each ear has a hundred grains. God giveth manifold increase to whom He pleaseth and God is Ample-giving and He knoweth all things. Those who spend their property in the cause of God and follow not up their gifts with reminders of their generosity or with injury — for them, their reward is with their Lord. On them shall be no fear nor shall they grieve. Kind words and the covering of faults are better than charity followed by injury. God is free of all wants and He is most forbearing. O ye who believe ! cancel not your charity by reminders of your generosity or by injury — like those who spend their substance, to be seen of men, but believe neither in God nor in the Day of Judgment. They are in parable like a hard barren rock on which is a little soil. On it falls heavy rain which leaves it (just) a bare stone. They will be able to do

nothing with aught they have earned and God guideth not those who reject faith. And the likeness of those who spend their property, seeking to please God and to strengthen their souls, is as a garden high and fertile. Heavy rain falls on it but makes it yield a double increase of harvest and if it receives not heavy rain, light moisture sufficeth it. God seeth well whatever ye do" (2 : 261-265).

Usury is forbidden

"Those who (in charity) spend their goods by night and by day, in secret and in public, shall have their reward with their Lord. On them, there shall be no fear nor shall they grieve. Those who swallow down usury will not stand except as stands one whom the Evil one by his touch hath driven to madness. That is because they say, 'Trade is like usury'. But God hath permitted trade and forbidden usury" (2 : 274-275).

All contracts should be written

"O ye who believe! when ye deal with each other in transactions involving future obligations within a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties; as God has taught him, so let him write. Let him who incurs the liability dictate but let him fear his Lord God, and not diminish aught of what he owes. If the party liable is mentally deficient or weak or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses out of your own men, and if there are not two men, then a man and two women, such as ye choose for witnesses, so that if one of them errs, the other may remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big; it is juster in the sight of God, more suitable as evidence, and more convenient to prevent doubts amongst themselves. But if it be a transaction which ye carry out on the spot amongst yourselves, there is no blame on you, if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract, and let neither scribe nor witnesses suffer harm. If ye do (such harm), it would be wickedness in you. So fear God for it is God that teaches you. And God is well acquainted with all things. If ye are on a journey and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee faithfully discharge his trust and let him fear his Lord. Conceal not evidence for whoever conceals it, his heart is tainted with sin. And God knoweth all that ye do" (2 : 282, 283).

Be not divided

"And hold fast, all together, by the rope which God stretches out for you and be not divided among yourselves, and remember with gratitude God's favour on you; for ye were enemies and He joined your hearts in love, so that by his Grace, ye became brethren. And ye were on the brink of the pit of fire and He saved you from it. Thus God made His signs clear to you that ye may be guided. Let there arise out of you, a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong. They are the ones who attain felicity. Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs. For them is a dreadful penalty. On the

day when some faces will be lit up white and some faces will be in the gloom of black, to those whose faces will be black, will be said, 'Did ye reject faith after accepting it? Take then the penalty for rejecting faith.' But those whose faces will be white, they will be in the light of God's Mercy. These are the signs of God, we rehearse them to thee in truth and God means no injustice to any of His creatures" (3 : 103-108).

God's mercy is better than everything else

"O ye who believe! be not like the unbelievers who say of their brethren, when they are travelling or engaged in fighting: 'If they had stayed with us, they would not have died or been slain', this they say that God may make it a cause of sighs and regrets in their hearts. It is God that gives ye life or death and God sees well what ye do. And if ye are slain or die in the way of God, forgiveness and mercy from God are far better than all they could amass" (3 : 156-157).

Trust in God

"If God helps you, none can overcome you; if he forsakes you, who is there after that, that can help you? In God, then, let believers put their trust" (3 : 160).

Justice is next to piety — God is Forgiving, Merciful

"O ye who believe! stand out firmly for God, as witnesses to fair dealing and let not the hatred of others towards you, make you swerve to wrong and depart from justice. Be just; that is next to piety; and fear God. For God is well acquainted with all that ye do" (5 : 8).

"O ye who believe! stand out firmly for justice, as witnesses to God even as against yourselves, or your parents, and whether it be against rich or poor, for God can best protect both" (5 : 135).

"Say: 'If ye do love God, follow me; God will love you and forgive you your sins, for God is Oft-Forgiving, Most Merciful'" (3 : 31).

"We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by God. So be not used as an advocate by those who betray their trust. But seek the forgiveness of God; for God is Oft-Forgiving, Most Merciful. Contend not on behalf of such as betray their own souls, for God loveth not those given to perfidy and crime. They may hide their crimes from men but they cannot hide them from God and He is in their midst, when they plot by night in words that He cannot approve; and God doth compass round all that they do. Ah, these are the sort of men on whose behalf ye may contend in this world, but who will contend on their behalf on the Day of Judgment, or who will carry their affairs through? If anyone does evil or wrongs his own soul, but afterwards seeks God's forgiveness, he will find God Oft-Forgiving, Most Merciful. And if anyone earns sin, he earns it against his own soul, for God is full of knowledge and wisdom. But if anyone earns a fault or a sin and throws it on to one that is innocent, he carries on himself both a falsehood and a flagrant sin" (4 : 105-112).

The reward of the believers

"God did confer a great favour on the believers when He sent among them a messenger from among themselves rehearsing unto them the signs of God, sanctifying them and instructing them in Scripture and wisdom while before that they had been in manifest error" (3 : 164).

"Those who obey God and His Messenger will be admitted into Gardens, with rivers flowing beneath, to abide therein for ever and this will be the supreme achievement" (4 : 13).

The Messenger of God

"We sent thee but as a mercy to all creatures" (21 : 107).

"Ye have indeed in the Messenger of God a beautiful pattern of conduct for anyone whose hope is in God and the Final Day and who engages much in the praise of God" (33 : 21).

"God and His angels send blessings on the Prophet. O ye that believe, send ye blessings on him and salute him with all respect" (33 : 56).

God is the goal

"If God had so willed, He would have made you a single people but His plan is to test you in what He hath given you. So strive as in a race in all virtues. The goal of you all is to God. It is He that will show you the truth in all the matters that ye dispute" (5 : 48).

How should the believers behave?

"Revile ye not those whom they call upon besides God, lest they out of spite revile God in their ignorance" (6 : 108).

"Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in God has grasped the most trustworthy handhold that never breaks. And God heareth and knoweth all things" (2 : 256).

"Thy duty is to make the message reach them and it is our part to call them to account" (13 : 40).

"Invite all to the way of thy Lord with wisdom and beautiful preaching and argue with them in ways that are best and most gracious for thy Lord knoweth best who have strayed from His path and who receive guidance" (16 : 125).

"O children of Adam! wear your beautiful appurtenances at every time and places of prayer; eat and drink but waste not by excess; for God loveth not the wasters. Say, who hath forbidden the beautiful (gifts) of God, which He hath produced for His servants, and the things clean and pure (which He hath provided) for sustenance? Say, they are in the life of this world, for those who believe and purely for them on the Day of Judgment. Thus do we explain the signs in detail for those who understand. Say the things that my Lord had indeed forbidden are: Shameful deeds whether open or secret, sins or trespasses against truth or reason; assigning of partners to God, for which He hath given no authority and saying things about God of which ye have no knowledge" (7 : 31-33).

"O ye who believe! intoxicants and gambling, dedication of stones and divination by arrows (meaning all idolatrous and superstitious practices) are an abomination of satan's handiwork; eschew such abominations that ye may prosper" (5 : 93).

"O ye who believe! give your response to God and His Apostle when he calleth you to that which will give you life; and know that God cometh in between a man and his heart (i.e., heart's desires) and that it is He to whom ye shall (all) be gathered" (8 : 24).

"Say: If it be that your fathers, your sons, your

brothers, your mates, or your kindred, the wealth that ye have gained, the commerce in which ye fear a decline or the dwellings in which ye delight — are dearer to you than God or His Messenger or the striving in his cause; then wait until God brings about His decision and God guides not the rebellious" (9 : 24).

"Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in their life, say not to them a word of contempt nor repel them but address them in terms of honour. And out of kindness, lower to them the wing of humility and say, 'My Lord, bestow on them Thy Mercy even as they cherished me in childhood'" (17 : 23-24).

"And render to the kindred their due rights, as also to those in want, and to the wayfarer. But squander not thy wealth in the manner of a spendthrift" (17 : 26).

"And even if thou hast to turn away from them in pursuit of the mercy from thy Lord which thou dost expect, ye speak to them a word of easy kindness. Make not thy hand tied (like a niggard's) to thy neck nor stretch it forth to its utmost reach so that thou dost become blameworthy and destitute" (17 : 28-29).

"Kill not your children for fear of want. We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin" (17 : 31).

"Nor come night to adultery for it is a shameful deed and an evil, opening the road (to other evils)" (17 : 32).

"And do not walk on the earth with insolence, for thou canst not rend it asunder nor reach the mountains in height" (17 : 37).

"When a courteous greeting is offered to you, meet it with a greeting of greater courtesy or at least of equal courtesy. God takes careful account of all things" (4 : 86).

"And swell not thy cheek (for pride) at men, nor walk in insolence through the earth for God loveth not any arrogant boaster. And be moderate in thy pace, lower thy voice; for the harshest of sounds, without doubt, is the braying of the ass" (31 : 18, 19).

"O, ye who believe! fear God and (always) say a word directed to the Right" (33 : 70).

"Nor can goodness and evil be equal. Repel evil with what is better, then will he between whom and thee was hatred become as if he were thy friend and intimate. And no one will be granted such goodness except those who exercise patience and self-restraint — none but persons of the greatest good fortune" (41 : 34, 35).

"O ye who believe! let not some men among you laugh at others: it may be that the latter are better than the former. Nor let some woman laugh at others: it may be that the latter are better than the former. Nor defame, nor be sarcastic to each other nor call each other by offensive nicknames. Ill-seeming is a name connoting wickedness (to be used of one after he has believed) and those who do not desist are indeed doing wrong. O ye who believe! Avoid suspicion as much as possible, for suspicion in some cases is a sin. And spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it. But fear God, for God is Oft-Returning (to mercy), Most Merciful" (49 : 11-12).

"O ye who believe! enter not houses other than your own until ye have asked permission and saluted those in them; that is best for ye that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you; if you are asked to go back then go back. That makes for greater purity for yourselves; and God knows well all that ye do" (24 : 27, 28).

"Say to the believing men, that they should lower their gaze and guard their modesty: that will make for greater purity for them. And God is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty, that they should not display their beauty and their ornaments except what must ordinarily appear thereof" (24:30, 31).

Mutual consultation — Law of recompense

"Whatever ye are given here is but a convenience of this life but that which is with God is better and more lasting. It is for those who believe and put their trust in their Lord, those who avoid the greater crimes and shameful deeds and when they are angry, even then they forgive, those who hearken to their Lord, and establish regular prayer, who conduct their affairs by mutual consultation, who spend of what we bestow on them for sustenance and those who, when an oppressive wrong is inflicted on them (are not cowed but) help and defend themselves. The recompense for an injury is an injury equal thereto (in degree) but if a person forgives and makes reconciliation, his reward is due from God; for God loveth not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men with wrong doing and insolently transgress beyond bounds through the land, defying right and justice. For such there will be a penalty grievous. But indeed if any show patience and forgive that would truly be an exercise of courageous will and resolution in the conduct of affairs" (42:36-43).

The definition of Iman

The *Iman* (belief in God), the *Salat* (prayer), the *Saum* (fasting), the *Zakat* (payment of poor-rate) and the *Hajj* (pilgrimage to Mecca) are the five pillars of Islam which are intended to instil into the mind of man fear of God, so that in his dealings with his fellow beings and his behaviour as a member of the human society he may never forget the basic facts that he has been sent to this world only for his trial and that he has to return one day to God, before Whom he has to answer for all his actions on the Day of Judgment. The *Salat*, the *Zakat*, the *Saum* and the *Hajj* are also intended to strengthen faith in God and teach all those who believe in God lessons of collective life. One who believes in God must of necessity be honest, truthful and straightforward in everything which he does and he must lead a pure and clean life, and all those who believe in God should work in unison for their own betterment and for the betterment of the entire human race. The *Iman* (belief in God) does not mean declaration of faith with the tongue alone. A declaration with the tongue of what is not in the heart is hypocrisy, and the hypocrites have been classed in the Qur'an with the unbelievers. About prayers, God says:

"Verily prayer restrains from all shameful deeds and those things which are prohibited" (29:45).

So prayers which fail to yield the desired result are no prayers at all. They are only recitations with the tongue without reflection on the meaning of the words uttered, with the result that they fail to set in action those thought processes which are necessary to bring about a real change in man. As for the *Zakat*, God says:

"By no means shall ye attain righteousness, unless ye give freely of that which ye love, and whatever ye give, of a truth God knoweth it well" (3:92).

A man loves his belongings and his life, and the acid test of righteousness is therefore that he should give his

wealth and if need be, sacrifice his life even, for the sake of God Almighty. As regards fasting God says:

"O ye who believe fasting is prescribed for you just as it was prescribed for those before you, so that you may learn self-restraint — fasting for a fixed number of days. But if any of you is ill or on a journey, the prescribed number should be made up from days later and for those who find hard to do so, there is a ransom — the feeding of one who is indigent. But he that will give more out of his own free will — it is better for him. And it is better for you, that ye fast, if ye only knew" (2:183, 184).

The *Hajj* or Pilgrimage to Mecca at least once in one's lifetime has been made obligatory for those who have the means to perform it.

"For the Hajj are the months well known, if anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrong-doing in the Hajj. And whatever good ye do, be sure God knoweth it. And take a provision for the journey and the best of provisions is Taqwa (right conduct). So fear Me, O ye that are wise" (2:197).

All those who believe in God are knit together by prayer for which they must congregate five times a day.

"And bow down your heads with those who bow down in worship" (2:43).

Then come the Friday prayers, for which there should be a larger gathering of Muslims from different parts of the same town or from different villages. Then come the 'Id prayers on the occasion of 'Id al-Fitr and 'Id al-Adha with still larger gatherings of Muslims from far and near. And finally comes the *Hajj*, when once in a year Muslims from all parts of the world assemble at one place which is their *Qibla*. All these are intended to confer upon the believers the blessings of a collective life. To bring the joy of life to the poor, the *Zakat* is ordained to be levied on all who are well-to-do and again to bring collective life into play, one full month of fasting is enjoined on each and all. Every Muslim should taste the pangs of hunger and thirst, whether he be rich or poor. This brings the poor nearer to the heart of the rich and goes a long way in doing away with inequalities.

This is the straight path for which every Muslim seeks the guidance of God in his prayers five times a day.

"Lead me unto the Straight Path — the path of those upon whom Thou hast bestowed Thy grace and not the path of Those who have incurred Thy wrath and gone astray" (1:5-7).

Introduction To Islam

Compiled by Dr. Muhammad Hamidullah, D.Litt., Ph.D.

Demy 8vo. 199 pages with a map of the world showing the direction of the Ka'bah.

A highly useful book for initiates into Islam.

Price 9/- post free

REVELATION IN ISLAM

By MAULANA MUHAMMAD 'ALI

What is revelation ?

I have explained before that a prophet and a messenger is, in fact, a medium between God and man and the real object of the institution of prophethood (*nubuwwah*) and messengership (*risalah*) is the purification or upliftment of humanity. In this chapter I should like to discuss that even the gift of *risalah* and *nubuwwah* is granted to man in such a unique way that a clear difference could be marked between a prophet and a non-prophet. The real object of prophethood and messengership, as we have seen before, is to communicate some guidance to men or, in other words, a prophet and messenger receives it from God and communicates it to the other people. As far as the conveying of a message to others is concerned, it is quite simple to understand, for everybody knows how a man conveys his ideas to his fellow beings. The whole discussion, then, centres round the point how does a prophet himself receive guidance from God. A prophet is a human being and God the Most High is Unseen of the Unseen and Beyond of the Beyond, how could a man have access to His Creator and how could he get some instructions from Him? The way in which God speaks to men is given the name revelation (*wahy*) in the religious history of the world. The same word has also been adopted by the Qur'án :

Say, I am only a mortal like you — it is revealed to me that your God is one God.¹

Thus the distinction made here between an ordinary mortal and the Prophet Muhammad is in the recipience of revelation. In other words, revelation is something which distinguishes the Prophet from other people and it was through this that the will of God was manifested to him as has been mentioned in the Qur'án :

I follow only that which is revealed, to me.²

Different kinds of revelation

But, when we study the Qur'án carefully, we discover that the word *wahy* has been used in the Qur'án for other objects as well. At one place, referring to the earth, it has been said, *as if thy Lord had revealed to her*,³ that an inanimate object like earth could also receive God's revelation. At another place, it has been stated, *and thy Lord revealed to the bee*,⁴ and this revelation was : *make hives and walk in the way of your Lord*, and then about heaven it is mentioned : *and (He) revealed in every heaven its affair*,⁵ and about the angels : *when thy Lord revealed to the angels : I am with you*.⁶

Thus these four kinds of revelation are for non-human beings, but from among human beings non-prophets as well as prophets have been mentioned as recipients of revelation (*wahy*). Two instances of revelation to non-prophets have been clearly mentioned in the Qur'án. Firstly, revelation towards the mother of Moses : *And We revealed to Moses' mother, saying : Give him suck ; then when thou fearest for him, cast him into the river and fear not, nor grieve : surely We shall bring him back to thee and make him one of the messengers.*⁷ At another place it has been stated : *And when I revealed to the disciples, saying, Believe in Me and My messenger.*⁸

Here at both places is mentioned revelation towards human beings and in spite of receiving the revelation, the surest and clearest form of revelation indeed, they were not prophets, neither Moses' mother nor the disciples of Jesus. If we leave aside the word revelation (*wahy*), then God's speaking with Dhul-Qarnain, Mary and Luqman has also been mentioned in the Qur'án.⁹ Thus, if the revelation to earth is interpreted as the state in which the earth is and revelation to heaven as measurement (*taqdir*) of heaven, and to the bee as its instinct, even then, among men, there are two kinds of revelation, one which is granted to prophets and the other to non-prophets. Thus, it is not acceptable in any way that a man becomes a prophet only by receiving revelation (*wahy*). It is quite possible that a person receives definite and clear *wahy* and is enjoined to act upon it, and does so, but still he is not called a prophet.

In how many ways does God speak to man ?

Thus, it is essential to know whether the Qur'án has made any distinction between the revelation of a prophet and a non-prophet. For this one should reflect over the verse in which God has told us if He wants to speak to His servants, in what way He does so. There a limitation has also been imposed that God expresses His actual will or speaks to His servants in three ways :

And it is not vouchsafed to a mortal that God should speak to him, except by revelation, or from behind a veil, or by sending a messenger and revealing by His permission what He pleases.¹⁰

The commentators and the theological leaders ('ulama') have given different explanations of these three kinds. Because we are particularly concerned with the third kind of revelation, it is unnecessary to prolong the discussion about the other two.

The primary significance of the word *wahy* is, however, a *hasty suggestion*, therefore in *illa wahy-an* (except by revelation) the word *wahy* signifies infusing of an idea into the heart, which is technically called *minor revelation* (*wahy khafi*), for the speaking of God in *wahy khafi* is not done in a clear manner but by a hasty suggestion or by infusing something into the heart. As the Prophet has also said :

The Holy Spirit has inspired (this) into my heart.¹¹

The second mode of God's speaking to man is said to be *from behind a veil* (*min wara'i hijab*), which in fact signifies dream (*ru'yah*), because dream stands in need of interpretation. This includes vision (*kashf*) also, as it resembles dream, the difference being in clarity alone. In this is included that state (of trance) also in which voices are heard or uttered or in which a thing may appear in a personified form, as, for instance, some writing or a voice. In all these states the angel, i.e., Gabriel, does not bring a revelation in a particular shape. On the contrary, its mention has been made in the third kind where it has been declared : *Or by sending a messenger and revealing by His permission what He pleases.* This is that form in which God sends His special messenger Gabriel with his *kalam* so that he may recite it to His messenger. This is the *revelation* that is recited in

words (*wahy matluww*) to the prophet, which Gabriel with the protection of angels brings down on the messengers. It is the highest and most developed form of revelation, which can remove the errors of all kinds of revelations because God makes special arrangements for its protection. Accordingly al-Rághib writes in the explanation of this :

"The coming of Gabriel with a particular message proves God's saying or *He sends a messenger and he reveals.*"¹²

And this has also been written in its explanation :

"A kind of revelation is through the agency of Gabriel, who is made present and whose person is seen and whose message is heard, such as the communicating of the message of Gabriel to the Prophet in a particular form."¹³

The Qur'anic revelation was by the result of the descent of Gabriel

I should like to quote the testimony of the Qur'an, before presenting the testimony of the continuous authentic Traditions, on the point that the whole of the Qur'an was revealed to the Prophet through the agency of Gabriel. It has been mentioned :

*Whoever is an enemy to Gabriel — for surely he revealed it to thy heart by God's command.*¹⁴

That is to say that it is Gabriel who has brought down the Qur'an upon the Prophet's heart. Similar in meaning are these words of the Qur'an, where it is stated : *the Faithful spirit has brought it (i.e., the Qur'an) on the heart.*¹⁵ By faithful spirit is meant here Gabriel. These two places in the Qur'an definitely prove that the Qur'an has been brought down to the Prophet by Gabriel. And the whole of it was revealed in the same manner, that is, by Gabriel, or in this third form (*by sending a messenger and revealing by His permission*). In other words, all the revelation of the Prophet found in the Qur'an falls under the category which comes down by *sending a messenger* and is not of the other two kinds (i.e., *hasty suggestion or from behind a veil*). This is, however, an accepted fact that before his advent the Prophet Muhammad saw veracious dreams and voices of inspirations (*ilháms*) reached his ears, as will be shown by Traditions, and then he was given minor revelation (*wahy khafi*), but the Qur'anic revelation was a special kind of revelation, which was given to him by *sending a messenger*, i.e., through the agency of Gabriel and there was no other kind of revelation (*wahy*) which had found a place in the Qur'an.

Gabriel brought revelation to all the prophets

The next question which arises here is whether the descent of Gabriel was only peculiar to the Prophet or other prophets had also revelation of the same kind, although there might be a difference in power and excellence. This is an established fact among Muslims that it was only Gabriel who descended on all the prophets with prophetic revelations as has been mentioned by Imam Rázi under the verse *Surely it is the word of an honoured Messenger*.¹⁶

*He is the messenger Gabriel and there is no doubt about it that he is a messenger towards the prophets.*¹⁷

The Qur'an itself is clear on this point when it says :

Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture. And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee.

*And to Moses God addressed His word, speaking (to him) — (We sent) messengers, bearers of good news and as warners, so that the people may have no plea against God after the (coming of) messengers.*¹⁸

Now these verses show that God has declared the revelation of the Prophet Muhammad to be of the same nature and form as was given to Noah and the prophets who appeared after him. But as there was a mention, in the Qur'an, of the revelation to non-prophets as well, such as *We revealed to Moses' mother*¹⁹ or *when I revealed to the disciples,*²⁰ therefore, the word revelation (*wahy*) alone could not be a sign of distinction between a prophet and a non-prophet. But, after mentioning this peculiarity that the Prophet Muhammad's revelation was of the same kind which was granted to Noah and other prophets, there has not been a mention of a single name of a non-prophet from among the names of those who appeared after Noah. However, those who have made a distinction among prophets with a code (*tashri'i*) and without a code (*ghair tashri'i*) will find that such a distinction has not at all been accepted here. All the prophets received revelation of the same kind. The type of revelation which was granted to Noah was granted to Abraham, Moses, Aaron, David, Solomon, Jonah and Jesus (may peace and blessings of God be upon all of them!). It has also been stated that God has not mentioned all the messengers, some have been and some not. Thus it was shown in this way that the revelation of all the prophets was of one kind. And as the Qur'an has made this peculiarity about the revelation of the Prophet Muhammad that his revelation was sent down through the agency of the Angel Gabriel, therefore, we come to the conclusion that the difference between the revelation of a prophet and non-prophet is this, that upon non-prophets Gabriel does not come with revelation. And the prophet's *revelation that is recited (Wahy Matluww)*, which is called his *book (kitab)* and which is given to him as the basis for the guidance of men, is the same revelation that is brought down upon him through the agency of Gabriel. Thus, this is the only mark of distinction which makes the revelation of a prophet different from that of a non-prophet.

Imam al-Bukhári has pointed out this fact in the beginning of his collection with a chapter on revelation entitled : *How revelation began to the Messenger of Allah peace and blessings of God be upon him.* This was immediately followed by the same verse of the Qur'an : *And the word of God : "We have revealed to thee as We revealed to Noah and the prophets after him."*

Imam al-Bukhári has shown, by putting this verse in the title of the chapter, that the Prophet's special revelation, viz., the revelation of the Qur'an, about which he is going to deal in this chapter, is of the same kind of revelation which was granted to all the prophets. In this manner, in the very beginning of his collection he has made a clear distinction between the revelation of a prophet and a non-prophet, and he has declared the revelation of the prophets as of one kind.

The Prophet's revelation before his advent

Although there are many reports which show that it was only Gabriel who descended with the Qur'anic revelation, here we shall only quote a few such reports from *al-Sahih* of al-Bukhári and *al-Muslim*. First of all, the *hadith* worth mentioning, and which, in fact, decides about the nature of prophetic revelation, is that unanimously accepted long tradition, narrated by 'Aishah, which starts with these words : *The first revelation (wahy) that was granted to the*

Messenger of God (peace and blessings of God be upon him!) was the true dream in a state of sleep, so that he never saw a dream but the truth of it shone like the dawn of the morning. Here 'A'isha the Truthful gives the name *wahy* to true dreams which the Prophet Muhammad saw before his advent. Although this was a revelation, but not the prophetic revelation which brings guidance to the world, therefore, in spite of this revelation, he was not raised to the status of prophethood. Neither is this revelation a part of the Qur'an, which clearly shows that all the revelation of the Prophet was not even of one kind, and the revelation the name of which is book (*kitâb*) and guidance (*hidâyah*) was a special *wahy* revealed in a special way. Otherwise, how is it possible that, in spite of this *wahy* in the form of true dreams, which appeared to have continued for a long time, neither did he consider himself to be a prophet nor the one appointed by God (*mâmur*), nor did any part of this revelation find its way into the Qur'an? Similarly, it has been mentioned in a report that before and after his advent the prophet saw light and heard voices while he was awake and that stones greeted him. Obviously, these were also visions (*mukâshafât*) and inspirations (*ilhâmât*), but neither did these inspirations and place in the Qur'an nor on account of these did he regard himself to be a prophet and the appointed one of God (*mâmur*).

The great revolution wrought by the prophetic revelation

After this 'A'ishah narrates that then solitude became dear to him and he used to seclude himself in the cave of Hira, and therein he devoted himself to Divine worship for several nights before he came back to his family and took provisions for himself and he continued to behave in a similar way : *Until the Truth (i.e., Revelation brought by the Angel Gabriel) came to him while he was in the cave of Hira. So the angel came to him and said "Read".*

To distinguish the prophetic revelation from the other, here it has been given the name *al-Haqq* (the Truth), and this is the revelation which is brought by Gabriel, as is obvious from the words "the Angel came". It has been unanimously accepted that this *wahy* is the first Qur'anic revelation ; this was the revelation which was first brought by Gabriel. With this is produced a great revolution in the life of the Prophet. No doubt, before this, he had dreams and inspirations, but the coming of this revelation to him brought on him a heavy load of responsibility, so much so that he gave expression to the consciousness of this great responsibility in the words : *laqad khashitu 'ala nafsi — I fear for myself.* This fear was due to this great task which was assigned to him and for which one person alone would have felt worried that perhaps he could not bear all this burden and it might cost him his life or raise such an opposition as might result in the end of his life. In any case, he was neither told in this revelation that he was a prophet, nor that he should invite people, nor that a law (*shari'ah*) would be revealed to him, nor that he was raised for the whole world, nor that he was appointed for the reformation of the people. There was neither abundance of revelation nor warning or good news of great events concerning nations, but it was, however, such a clear and distinguishing light, such a forceful voice, it carried such an effect with it and opened such doors of knowledge and made such disclosures, that he understood all this only from these five short verses :

*Read in the name of thy Lord who creates —
Creates man from a clot,
Read and thy Lord is most Generous,*

*Who taught by the pen,
Taught man what he knew not.²¹*

With these few verses everything was disclosed to him. He knew as well that he had been raised for the reformation of mankind and that he had been sent to the whole of the world. It was only because of this that he said *Khashitu 'ala nafsi*, i.e., *I fear for myself.* In other words, he felt this burden so heavy that he feared for his life. And this is not so surprising. The responsibility of prophethood is not a small thing. When Moses was granted this office, he requested God : *And give to me an aider from my family.²²* The circle of Moses' prophethood as compared with that of the Prophet Muhammad was limited, the Mosaic *shari'ah* (law) as compared with this *shari'ah* was inferior, for it was confined to timely and national needs, and still there were prophets who were to come for its completion. But, as for the Prophet Muhammad, the whole burden was laid on his person alone. Everything was disclosed to him, that he was the last brick of the palace of prophethood, and had been raised for its completion and perfection. The black and the white were his nation ; he was raised to the whole of mankind. To this effect a tradition has been mentioned in *al-Bukhâri*, which says : *I said : "O people, I am a Messenger of God to you all," but you said : "You tell a lie," but Abu Bakr said : "You are truthful."²³* Obviously this *hadith* refers to Abu Bakr being the first believer because he did not doubt for a moment after listening to the Prophet's message. This incident, therefore, is of the early days of prophethood. Even at that time the Prophet knew that he was appointed for all men.

To raise a person to the office of prophet Gabriel must bring revelation to him

Then in this tradition of 'A'ishah it has been mentioned that Khadijah took the Prophet to Waraqa Ibn Naufal, who said after hearing all that : *This is the Namus whom God sent down upon Moses; would that I were a young man at this time! Would that I were alive when thy people would expel thee! The Messenger of God (peace and the blessings of God be upon him!) said, "Would they expel me?" He said, "Yes, never has a man appeared with the like of what thou hast brought but he has been held in enmity, and if thy time finds me alive, I shall help thee with the fullest help."²⁴* Thus, from this Gabrielic message which mentioned nothing about the office (*mansab*) of prophethood, not only did the Prophet understand to which rank he was raised but also a person from the people of the Book understood that the same angel Gabriel descended on him who had came to Moses. Although Waraqa was a Christian, his special mention of Moses shows that the Jews and the Christians alike waited for the coming of the like of Moses. And Waraqa understood this, too, that because he was raised to the station (*maqâm*) of prophethood, the practice of God with prophets had been that they were held in opposition in the beginning, were persecuted, were turned out of their homes and had to undergo severe afflictions, therefore he would be treated in the same way. In short, the Prophet received revelation also before, but this one Gabrielic message decided the issue for him that he was being raised for the reformation of the people and was being appointed to the station of prophethood. Thus, this *hadith* conclusively proves also that the bringing of revelation by Gabriel is essential before a person is raised to the dignity of prophethood. And on whosoever Gabriel brings Divine revelation he would be raised to the rank of prophethood from the day Gabriel descends on him with revelation.

It has been mentioned in another report as well that it was Gabriel alone who brought the Qur'anic revelation on him and he did not bring anything else in the form of revelation except the revelation of the Qur'an. The report which is found in *al-Sahih* of al-Bukhari is as follows :

Ibn 'Abbas said : that the Messenger of God was the most generous of the men, and he was the most generous that he could be in Ramadhan, when Gabriel met him, and he met him during every night of Ramadhan and read with him the Qur'an.²⁵

Special descent of Gabriel for the revelation of the prophets

At this place I do not want to enter into discussion as to what was the actual state of Gabrielic descent on him when he came with revelation and to what kind of Gabrielic influence belonged his visions and inner revelation (*wahy khafi*), etc., or as the result of what type of Gabrielic influence is the revelation from God granted to non-prophets. This is entirely a separate discussion. But there is no doubt about it that the whole *ummah* has agreed on this, and the Qur'an and *hadith* also confirm it, that Gabriel's bringing of revelation to the prophets of God, which is called prophetic revelation (*wahy nubuwwat*) is a special descent in which none of the non-prophets can share. There is no doubt about it that every revelation flows from Gabrielic influence because the phenomenon of revelation or divine communication or spiritual life of the world has been associated with Gabriel. But there is a clear distinction between these Gabrielic influences and the descent of Gabriel with prophetic revelation. In its highest form we observe this clear distinction in the life of the Prophet. Although previously he did receive revelation in the form of veracious dreams (*ru'yā' salihah*) and some inspirations (*ilhámát*), it was only the descent of Gabriel that opened a new world before him. This Gabrielic descent, in other words, set before him an abridged plan for the reformation of the whole world with the details of which he was going to be acquainted by stages, because guidance (*hidayah*) and law (*shari'ah*) have to be revealed to him by degrees. This Gabrielic descent made it quite clear to him that he was appointed for the guidance of the world. But, as the real state of this descent could have only been known to his blessed heart, therefore, about this descent we can only judge by the outward signs that it was indeed a special descent.

There is, however, not the least shadow of doubt in it that for the *wahy matluww* of the prophets there is a special descent of Gabriel, the right condition of which I shall explain later. For a non-prophet, that is for the revelation of a follower, there is no such descent. This is a distinctive sign by which a line can be drawn between the revelation of a prophet and that of a follower of the prophet.

The revelation of Mary was not prophetic revelation

A question will now be raised here that when Gabriel does not descend with revelation on a non-prophet, what is the meaning of the following verses of the Qur'an about Mary : *Then We sent to her Our spirit (ruhana) and it appeared to her as a well-made man. She said : I flee from refuge from thee to the Beneficent, if thou art one guarding against evil. He said : I am only bearer of a message of thy Lord : That I will give thee a pure boy. She said : How can I have a son and no mortal has yet touched me, nor I have been unchaste? He said : So (it will be). Thy Lord says : It is easy to Me : and that We may make him a sign to men and a mercy from Us. And it is a matter*

*decreed.*²⁶ Now generally by the words *ruhana* (Our spirit) is meant *al-Ruh al-Amin* (The faithful spirit), i.e., Gabriel. Therefore, the objection is raised that Mary was not a prophetess but still Gabriel descended on her and even spoke to her, which means that the descent of Gabriel with revelation did not remain confined to the prophets and that he could descend on a non-prophet, i.e., a follower as well, and communicate with her.

It should be understood here, first of all, what is the meaning of Our spirit (*ruhana*). I quote another verse of the Qur'an, which sheds light on this. As there is a mention of the coming of Our spirit to Mary here, similarly, in the other verse the words used for Messiah have been *ruhun min-hu* (a spirit from Him) : *The Messiah, Jesus, son of Mary, is only a messenger of God and His word which He communicated to Mary and a spirit from Him.*²⁷ The word *ruh* also signifies inspiration or Divine revelation, as is mentioned in the Qur'an : *And thus did We reveal to thee an inspired Book (ruh) by Our command.*²⁸

It is obvious that *ruh* here means revelation. Now, in the story of Mary and the Messiah, it is mentioned at one place that We sent Our spirit to Mary and, at another place, that the Messiah is a spirit from Him and there is only one way of reconciling these two statements that *ruh* should be taken to mean Divine revelation. This is correct that Divine revelation came to Mary and this is also correct that the Messiah was good news (*bashárat*) or a word from God. Thus, in this case, the meaning of *arsala ilaiha ruhana* — *We sent to her Our spirit*²⁹ — would be that God sent His revelation to Mary and that revelation appeared to Mary in a vision in the form of a person.

The coming of Gabriel without revelation, or his descent upon non-prophets

Even if it is admitted that Our spirit (*ruhana*) means Gabriel, still it does not make any difference. The peculiarity of prophetic revelation which I have pointed out does not mean that the descent of Gabriel is not absolutely possible without the transmission of prophetic revelation. Because this is generally acknowledged that the descent of Gabriel also occurs for the support of the believers. When in vision a person can see God, then why should the seeing of Gabriel be an impossibility? If in a vision a man can talk with God, why cannot he do so with Gabriel? In the case of Mary, the appearance of Gabriel is just a vision or *mukáshafah* in which an angel becomes personified and communicates with Mary. This vision is quite a different matter. It is nowhere written in the Qur'an that Gabriel descended on Mary with the Divine revelation. Our discussion concerning prophetic revelation is only this that when Gabriel descends with Divine revelation this descent of his is only specified for the prophets. The revelation which comes down upon a non-prophet and a follower is not brought by the agency of Gabriel, but it belongs to one of the two kinds of revelations about which the reference to the Qur'anic verse has already been made, i.e., *And it is not vouchsafed to a mortal that God should speak to him, except by revelation or from behind a veil.*³⁰ The ordinary descent of Gabriel could even take place for the support of the believers, as has been mentioned in the Qur'an that God Strengthened them with a spirit from Himself.³¹ In the *hadith*, it has been plainly stated that the Prophet had told Hassán Ibn Thábit : *Reply to the satire of the unbelievers and Gabriel is with you.*³² Even Gabriel's talking with the Prophet is established from the authentic reports, but that has not formed a part of the Qur'an because in fact that descent was not with a revela-

tion. The following report from *al-Sahih al-Bukhári* will illustrate this point :

Abu Hurairah reported that one day the Prophet (peace and blessings of God be upon him!) was sitting outside among the people, when a man came to him and said : What is faith? He (the Prophet) said : The faith is that you should believe in God and His angels and His meeting and His Messengers and that you should believe in life after death.³³

The Prophet was then asked what was Islam, what was *ihsán* (goodness) and when is the Hour to come? After hearing the replies of the Prophet, the man left. The Prophet said : This was Gabriel who came to teach people their religion.

In spite of the appearance of Gabriel and in spite of his conversation with the Prophet it was not the coming of Gabriel with revelation. Therefore, it has not become a part of the Qur'án. Similarly, it occurs in another report, which is unanimously accepted, that 'A'ishah asked the Prophet whether he had spent any day more troublesome than the day of the battle of Uhud. The Prophet said that the day when he wanted to talk to 'Abdiyalail (a leader from Táif) and he refused to listen to him it was indeed a painful day for him. He returned and was extremely grieved. Then he stayed in Qarn Th'álíb :

I suddenly saw, it is thus reported from the Prophet, that there was a cloud which had overshadowed me. So I looked and there was Gabriel in it. He called me and said : O Muhammad, God has heard the saying of your people and has seen whatever they have done to you and He has sent the angel of the mountains towards you so that you may command him in whatever way you like. Then I was called by the angel of the mountains, he greeted me and said : O Muhammad, God has heard what your people have said and I am the angel of the mountains and if you like then command me so that I throw on them akhshabain (two rugged mountains). The Messenger (peace and blessings of God be upon him!) said : But I hope that God will raise from the backs (progeny) of these people those who will serve God and will not associate anything with Him.³⁴

How generous was he, the Mercy to the nations of the World! That was the most painful experience of his life which he remembered and which he had at the hands of his people. Its wounds were still fresh and he was yet overpowered by its grief and had hardly time to breathe after escaping from the persecution of his people. But he never thought that his people should be punished. Even when there was an external sign (for their destruction), he still said that he did not like them to be destroyed. And he believed that from their generations good people would be raised. What a great faith had he that the message he brought would necessarily succeed in the world. It is clearly established by this *hadith* that Gabriel talked with him and even went to the extent of saying that God had told him so, and undoubtedly we accept it also as a kind of the revelation of the Prophet, but this descent of Gabriel was not with the proper Divine revelation. Therefore, we do not find any part of it in the Qur'án. Similarly, there are many other examples like that in the traditions of the Prophet. In the report about his Ascension (*m'iráj*), Gabriel's keeping with him company and talking to him is mentioned. Again, at the time of the battle of al-Ahzáb (the Allies) when the Prophet wanted to disarm himself, Gabriel appeared and talked with him. Furthermore, there is a *hadith* in *al-Bukhári* that a person asked him about the

signs of the last hour, etc., and the Prophet said : *Gabriel has just informed me about these things,³⁵* though none of these things have been mentioned in the Qur'án. Therefore it was also an inner revelation (*wahy khafi*).

Gabriel's company with the Prophet before his call

Besides, this is also an acknowledged fact that even before his advent the angels remained in the company of the Prophet, and, in fact, they should be with every prophet. When God, from the very beginning, makes a prophet such that he is protected from every kind of evil and for the obtainment of sinlessness (*'ismat*) he does not stand in need of acquisition (*ikhtisáb*), rather from the time of his birth angels are his protectors — though his raising to the status of prophethood and his appointment for the call to the people takes place at a later stage — it has to be admitted, then, that the angels of goodness or the Holy Spirit, i.e., the Gabrielic influences, must necessarily accompany him.

Further clarification about prophetic revelation from hadith

In short, prophetic revelation is a particular descent of Gabriel, which takes place with the Divine communication so that it may be conveyed to the person who has been raised to the status of prophethood. Though it has been clearly established that all the Qur'ánic revelation was owing to this descent of Gabriel, it is quite possible that somebody may think that in a tradition of *al-Bukári* the coming of revelation has been mentioned in a different way.

It is reported from 'A'ishah, the mother of the believers, that Hárith, son of Hishám, enquired of the Messenger (may peace and blessings of God be upon him!) how revelation came to him. He replied : It comes to me sometimes as the ringing of a bell and this is hardest on me, then he leaves me and I remember from him what he says; and sometimes the angel comes in the shape of a man and he talks to me and I remember what he says.³⁶

Now this tradition does not show that the first kind of revelation came without the agency of an angel. In this case also the angel brought the message to him. Only its nature made it a heavier task for the Prophet to receive it. The words *I remember from him what he says* show that it was from the angel that the Prophet received this message to remember. In fact, by the mention of this *hadith*, 'A'ishah means to point out the severeness of the experience of the Prophet at the time of the revelation. After the question of Hárith and its reply by the Prophet she says : *I saw revelation coming down upon him in the severest cold and, when that condition was over, perspiration ran down his forehead.³⁷* There are other traditions which show that his condition was completely changed at the time of the descent of revelation. A companion has related that he was sitting in such a position that his leg happened to be under the thigh of the Prophet when revelation came down upon him, and the companion felt as if his leg would be crushed under the weight.³⁸ In short the apparent sign of the prophetic revelation was that it was very severe in its nature. But at the occasion of inner revelation (*wahy khafi*) or at the time of meeting Gabriel, as is mentioned in *al-Bukhári*, *Kitáb al-Imán*, the Prophet's condition was not much changed. However, the condition of revelation in the form of the ringing of a bell is also the form of revelation which was accompanied by the descent of the angel, and not without him.

The revelation of Moses was also the result of the descent of Gabriel

It also seems important to remove another doubt here

about the revelation of Moses, whether or not it was a different type of revelation. Though I have already shown it from the Qur'an that the Prophet Muhammad's revelation was similar to the revelation of other prophets, the names of several prophets have been mentioned at that place³⁹ besides Moses. But as the words about Moses have been *wa kallam Alláhu Musá taklima*, i.e., *And to Moses God addressed His word, speaking (to him)*,⁴⁰ which have been interpreted by some people that, as compared with other prophets, it was God Himself who spoke to Moses. This is a great misunderstanding about the Divine revelation. *Wahy* (revelation) is another name for the communication of God to man, which, according to the Qur'an, takes place in three ways,⁴¹ so much so that to

inform of a certain matter in a dream is also a communication of God. But the highest manifestation of Divine revelation is that which comes "by sending a messenger",⁴² the way in which the Qur'an was revealed. This is the most superior form of revelation. If Moses had experienced the highest manifestation of God and had been entrusted with a great message, as we all believe, he could have experienced it in the same way. A clear testimony to this fact has been given in the report by 'A'ishah, where Waraqah said: *This is the Námus whom God sent down upon Moses.*⁴³ This clearly shows that it was Gabriel who brought revelation to Moses as well.

(To be continued)

REFERENCES

- 1 The Qur'an 18 *al-Kahf* : 110.
- 2 *Ibid.*, 6 *al-An'am* : 50.
- 3 *Ibid.*, 99 *al-Zilzál* : 5.
- 4 *Ibid.*, 16 *al-Nahl* : 68.
- 5 *Ibid.*, 41 *Há Mim* : 12.
- 6 *Ibid.*, 8 *al-Infád* : 12.
- 7 *Ibid.*, 28 *al-Qasás* : 7.
- 8 *Ibid.*, 5 *al-Má'idah* : 111.
- 9 *Ibid.*, 18 *al-Kahf* : 86; 3 *al-'Imráan* : 44; 31 *Lugmán* : 12 respectively.
- 10 *Ibid.*, 42 *al-Shurá* : 51.
- 11 Abu 'Abd al-Rahmán Ahmad al-Nasá'i, *Sunan al-Nasá'i*.
- 12 Shaikh Abu-l-Qásim al-Hussain al-Rághib, *al-Mufradát fi Gharib al-Qur'an*.
- 13 *Ibid.*
- 14 The Qur'an 2 *al-Baqarah* : 97.
- 15 *Ibid.*, 26 *al-Shu'ará* : 193-4.
- 16 *Ibid.*, 69 *al-Háqqah* : 40; 81 *al-Takwir* : 19.
- 17 Imam Fakhr al-Din Rázi, *al-Tafsir al-Kabir*.
- 18 The Qur'an 4 *al-Nisá'* : 163-65.
- 19 *Ibid.*, 28 *al-Qasás* : 17.
- 20 *Ibid.*, 5 *al-Má'idah* : 111.
- 21 *Ibid.*, 96 *al-'Alaq* : 1-5.
- 22 *Ibid.*, 20 *Tá Há* : 29.
- 23 *al-Bukhári*, *Kitáb al-Tafsír*.
- 24 *al-Bukhári*, 1 : 3.
- 25 *Ibid.*, 1 : 6.
- 26 The Qur'an, 19 *Bani Isrá'il* : 17-21.
- 27 *Ibid.*, 4 *al-Nisá'* : 171.
- 28 *Ibid.*, 42 *al-Shurá* : 52.
- 29 *Ibid.*, 19 *Bani Isrá'il* : 17.
- 30 *Ibid.*, 42 *al-Shurá* : 51.
- 31 *Ibid.*, 58 *al-Mujádilah* : 22.
- 32
- 33 *al-Bukhári*, *Kitáb al-Imán*.
- 34 *al-Bukhári*, 59 : 6.
- 35 *Ibid.*,
- 36 *Ibid.*, 1 : 1.
- 37 *Ibid.*,
- 38 *Ibid.*, 8 : 12.
- 39 The Qur'an 4 *al-Nisá'* : 163-164.
- 40 *Ibid.*
- 41 *Ibid.*, 2 *al-Shurá* : 51.
- 42 *Ibid.*, 42 *al-Shurá* : 51.
- 43 *al-Bukhári* 1 : 1.

THE DIVINE DIVAN

74

Thou hast many million moments in thy life.
These many million moments unto God belong.
Dost think this is too much? Dost say:
 " Nay !
 I have a wife !
 Some moments, surely, unto her belong."
Mistake not, but regard the utter Truth.
So wilt thou soften somewhat of thine hard reproof.
To God belongeth praise and worship all our days,
And, to humanity, good deeds in myriad ways.
Shut not thyself away
To worship God all day,
Nor thy sweet sleep of night
Forsake not quite, whilst thou dost make
Prayers and supplications till the dawn doth break.
Nay !
But rather say :
 " Let me at all times, while I may,
 Do good to others ! Thus and in this way
 I shall give God due worship each and every day,
 Whilst in my heart His praises shall I sing alway."

WILLIAM BASHYR PICKARD.

COMPATIBILITY OF SCIENCE AND RELIGION

By ANIS AHMAD

In so far as "feeling" and "thinking" are concomitant in human psychology, the attempt to reconcile science and religion is to find a co-ordination between intellect and intuition, reason and faith, logic and mysticism, rationality and righteousness. As the significant aspect of social life, religion is as old a companion as the mental history of man, while science became his ally when his inquisitive temperament was saturated with the realization of his budding potentialities. Science has a tendency to analyze, synthesize and philosophise the phenomena of man's immediate environment, whereas religion is devoted to derive the deeper significance and meanings out of this phenomenal world. Realism, as such, came to bear the twofold connotation of "physical" and "spiritual" realism. While "physical" realism admits of Hegel's dialectical process of evolution by thesis, antithesis and synthesis, "spiritual" realism finds its basis on the notion of absolutism.

Origin of warfare between religion and science

Historically, the supposed warfare between science and religion is one of a very distant and deep-rooted origin. The conflict is more of an historical rather than of a fundamental nature. Its ignition can be traced into the medieval papal authority of the Western churches. The then rulers, in collusion with the clergy, indulged in interpolations of the holy-text of the Bible in order to meet anti-social and irreligious ends. Dogmatic theories were expounded. Novelties in scientific inventions that would render nugatory the established doctrines of the churches were discarded outright and the person expounding such theories was subjected to "ecclesiastical censure". Some were put behind bars, some were put under "controlled movements" and some had to meet the horrible fate of being burnt alive. Galileo, the greatest astronomer and mathematician of the 16th century C.E., while looking through his telescope, discovered some new satellites of the solar system, thereby revealing certain facts which went a long way in establishing the Copernican theory as to the revolving of the earth round the sun. But, to the Christian Church, the immovability of the earth being "thrice sacred", the findings of Galileo were declared as "abominable, pernicious and scandalous". Furthermore, he had to recite a long formula drawn up by the Inquisition, in the course of which he stated: "I abjure, curse and detest the said error and heresies, and I swear that I will never more in future say or assert anything, verbally or in writing, which may give rise to a similar suspicion of me."¹

Instances of this nature would be numerous to multiply, but another incident would be interesting to mention; when Simpson recommended anaesthesia for lessening the pangs of childbirth, he was sharply rebuked by the Christian theologians in point of the Biblical account: "God said to Eve 'In sorrow shalt thou bring forth children'.²"

Church's attitude towards science was wrong

Such is, therefore, the account of the religious dogmatism of the medieval churches against the progressive thoughts of the men of science. A complete stagnation in intellectual development was but natural. But the suppressed intellect lying under the simmering state awaited a violent reaction. "Equal and opposite" as the reaction came, atheism erupted as an antithesis of Christian polytheism. Sorrowful

and melancholy is this tale to tell. But the more unfortunate aspects of this tale happen to be that religion was rejected on the ground that it was utilized as a means of exploitation. Perhaps an equally injudicious and illogical attitude would be to discard science on the pretext that it has often been used as the means of destroying humanity. Therefore, the sensible attitude would have been to deprecate the exploiters of religion rather than to blame religion itself.

Notion of mystery in religion and science

Essentially, religion means belief in an unseen divine being who has the omnipotence of creating, sustaining and evolving this boundless, but finite, material universe. Apart from mystical and super-sensible experience, there also exist irrevocably cogent arguments which justify the existence of such a divine being: That the moving universe prerequisites a "Prime Mover", that the harmony and precision prevailing in the law of nature necessarily implies a Designer and Planner, that an effect presupposes a cause — are such of the scientific arguments from which the *raison d'être* of the Divine being are but logical deducible. But an attempt to comprehend this Being with an amount of perceptive power required to understand such physical facts as two and two make four, a straight line is the shortest distance between two points, the binding force of a nucleus binds within itself a huge and enormous energy — is no more than to betray ignorance. The boundless width of the universe, the inaccessible length of its boundaries and the utmost mathematical precision of its operating laws, are such complex phenomena that warrant infinitely supreme wisdom. Therefore, attributing supernaturalism to this "Creative Force" is in the fitness of all logic and rationality. Whatever the geo-physical worth of Darwin's theory of evolution in the context present scientific knowledge which sees into man the evolution of species by the natural selection of favourable variation in the age-long struggle for existence, the soundness of this argument regarding the existence of this Creative Force remains intact. It may have undone the clerical doctrine of the Church — that the age of the universe goes six thousand years back³ — but not the fact of existence of the Supernatural Being. "A little philosophy," as was observed by Francis Bacon, "inclineth one's brain towards atheism, but depth in philosophy bringeth man's mind about to religion."⁴

Thus from the arguments mentioned above it is evident that religion is not merely based on mystical notions. Inasmuch as religion has its basis on some logical and rational grounds, science is not wholly unfettered from the notions of mystery. Thus, the concept of "force" as a semi-fictitious entity is more abstract than the notions of "mass" and "velocity". "Potential energy" likewise has a mysterious notion and is not as obviously "energetic" as "heat" and other forms of energy.⁵ It is undetectable until transformed. Analogically, it will not be illogical to contend that God is manifested in the working of His creations. Therefore, with regard to the notion of mystery, the difference between science and religion is more of degree than of kind.

Again, with respect to the judgment of *existence* or *public judgment*, as it is called, we do not find science as being wholly impersonal and objective in its character. "Einstein did not like Eddington's theory, though he could

not disprove it, and Eddington looked into the theory of Einstein as a *matter of taste*.⁶

Certain questions on which science should ever remain silent

Besides its spiritual aspect, religion has a great bearing upon the social life of humanity. If science is indispensable in satiating the progressive instinct of man, religion is unavoidable to save humanity from falling into moral chaos. "Why not let humanity be annihilated by means of a nuclear bomb?" Science has got nothing to reply. It is because of the ethical neutrality of science. Whereas belief in the transcendental theology is the bed-rock of all ethical values, ethics, or the science of morality, has a degree of absolutism in so far as the species of man, his psycho-physical needs and his pristine nature, remain basically unchanged. Correspondingly, the behaviour of mankind is determinable by a set of fundamentally uniform laws — the laws of morality. Promiscuous sex indulgence or indiscriminate homicide is bound to ruin a society to whatever age or clime it may belong. But what gives efficacy to the moral laws is the belief in the omniscience attribute of God, under which the thoughts and actions of man are in perpetual vigilance; what adds vigour to this efficacy is the faith in the "moral sense born out of a transcendental knowledge of nature and the laws of nature which determine the destiny of man."⁷ In a word, therefore, religion is a moral necessity.

In Islam science and religion are two halves of a single flower

Thus the real display of this truth-seeking spirit consists

not only in observing, systematizing and determining the inter-relations of the sense-phenomena, but also with the help of the observation of the ordinary truth to call into activity "the ideal truth-as-such". As the last Revealed Book has observed:

"And He has made subservient to you the night and the day and the sun and the moon, and the stars are made subservient by His command; surely there are signs in this for a people who understand."⁸

And if pondering over the phenomenal world is the premise on which stands the grand edifice of scientific progress, and it is that direction to which Islam, in which religion saw its perfection and consummation, calls for the attention of its obedient followers, the compatibility of science and religion turns out as not merely the two flowers on a stem but the two halves of a single flower.

REFERENCES

- 1 Bertrand Russell, *Science and Religion*, published by Oxford University Press, London, 4th Edition, 1949. Ch. 11, p. 19.
- 2 Gen. 3 : 16, as quoted in *Science and Religion*, p. 105.
- 3 *Ibid.*, p. 52.
- 4 Francis Bacon, *Essays*, published by Everyman's Library, London, 1950, p. 49.
- 5 J. W. N. Sullivan, *The Limitations of Science*, p. 155, published by the New American Library, New York, 5th Edition, 1953.
- 6 *Ibid.*, p. 171.
- 7 Abul Hashim, *The Creed of Islam*, published by S. M. Umar, Umar Brothers, Dacca, East Pakistan. Edition 1950, p. 70.
- 8 English Translation of the Qur'an by Maulana Muhammad 'Ali, 16 : 12; see also 14 : 32-34, 31 : 20; 45 : 12.

"NATIONALISM" A GREAT DANGER TO THE SOLIDARITY OF ISLAM

By Miss MARGARET MARCUS

But is not nationalism, which artificially limits men's horizons to narrow geographical frontiers, truly "out of date" in this age when modern means of communication and transportation have annihilated time and distance? If modern technology has made this world one economically, is it not equally imperative that the world become united spiritually?

The bias of Christian and Jewish "Orientalists" towards Islam, which appears to be tantamount to an inherent hostility, is familiar to every educated Muslim. When one considers the narrow-mindedness of such Westerners who refuse to regard the merits of any other way of life except their own, this distorted view of Islam is all that we can expect from them.

However, Islam is far more seriously menaced from within than from without. Deadliest of its enemies are the growing number of renegades from the faith. Those who hold positions of leadership in the governments of Muslim countries have the power to inflict the worst damage. Were they only to declare their apostasy openly, they would receive the condemnation they deserve. Instead, they take advantage of the loyalty of their people who hesitate to criticize any of their activities as long as they remain nominal Muslims.

Modern concept of nationalism is irreconcilable with Islam
Perhaps no idea has done Islam more harm than the

modern concept of nationalism. That men should be artificially divided according to race and language and owe their supreme allegiance to a geographical entity, is absolutely irreconcilable with Islam, which teaches that the only genuine bonds of unity between peoples are common spiritual values.

The first articulate crusader for the Western concept of nationalism in the Muslim world was the Turkish sociologist, Ziya Gokalp (1876-1924). In his writings, he argues that there is no incompatibility between Islam and Western civilization. He rejects the idea that Islam is a civilization and that modern Western civilization is connected with Christianity. In other words civilization and religion are two different things. Therefore, he claims that the adoption of Western civilization by Muslims will not interfere with their faith.

"Now the mission of the Turks is nothing else but to uncover the pre-Islamic Turkish past which has remained with the people, and to graft Western civilization in its

entirety on to it. In order to equal the European powers militarily and in the sciences and industry, our only road to salvation is to adopt Western civilization completely!"

Ziya Gokalp rejects the idea of the *Ummah* because it conflicts with the Western concept of nationality.

"Among the pre-Islamic Turks, patriotism reached its highest levels. In the future, as in the past, patriotism should be the most important area of morality for the Turks because the nation and its soil is ultimately the only self-existing unit. The ideal of the nation must be above the family of religion. Turkism must give the highest priority to nation and Fatherland."

How can any Muslim reconcile this to the verse in the Qur'an which says: "Hold fast all of you together to the cable of God and do not separate" (3:102), or to the Prophet's farewell message: "Know that every Muslim is the brother of every other Muslim and that you are all one brotherhood"?

The young Muslim nations are shy of asserting the cultural and religious identity of their people

It is often argued that nationalism is of value in preserving the unique identity of different peoples, thus adding richness to the cultural variety of the world, but in studying the development of nationalism in the Muslim countries, I have found quite the opposite to be the case. Although the struggle against Western political domination is universal, there seems to be no corresponding resistance to an indiscriminate imitation of Western modes of life based on materialistic philosophies.

One would imagine that the Tunisian and Moroccan Muslim nationalists who strived so valiantly to achieve freedom from French rule would take advantage of this opportunity to assert the cultural and religious identity of their people. Instead, what do we find? Scorning the *Shari'ah*, they zealously copy French laws, French customs and French systems of education.

In the 5th July issue of the *New York Times* appeared an article explaining that the main idea behind the creation of the University of Morocco was to absorb all existing Islamic institutions of higher learning and Westernize them. The major reform involved in the project was the establishment of a programme of Western secular studies at the Qarawiyyin University Mosque in Fez, which for centuries has been a centre of Muslim education. The reorganization of the curriculum at Qarawiyyin will subordinate Muslim law and instead stress the training of lawyers for actual practice under the modern Moroccan code based on French law. In the future, the 'Ulama' will be required to take standard Western secular legal training before they can qualify for office.

So long as Qarawiyyin University remained true to Islam in the search for knowledge and truth, it produced such geniuses as Ibn Khaldun, Ibn Baja, Ibn al-'Arabi, Ibn Tufail and Maimonides. In throwing overboard its great heritage, Qarawiyyin and the world will have nothing to gain and everything to lose.

The power of Islam in the modern world has weakened to such an alarming extent that the President of Tunisia, Habib Bourguiba, in a speech he delivered on 18th February 1960, dared publicly attack the fast of Ramadhan, blaming it for hindering Tunisia's economic development. "Fasting may be intended to clarify the spirit by enfeebling the body, but what I need are strong bodies to revolutionize this country and raise us to the Western standard of living."

President Bourguiba argued that the struggle for economic development excuses workers from the Ramadhan fast. He then bitterly attacked the Rector of Zaitoun University for refusing to consider the economic growth of Tunisia more important than Ramadhan. The President then issued a series of orders that all public schools ignore Ramadhan and that the hours of work shall not be changed.

That Ramadhan is responsible for the backwardness of Tunisia or any other Muslim country is sheer nonsense. As for the ridiculous charge that Ramadhan is injurious to health, the following verse from the Qur'an is sufficient. "And whosoever of you is present (in sound health), let him fast the month, and whosoever of you is sick or on a difficult journey, let him fast the same number of other days. God desires for you ease. He desireth not hardship for you, but only that ye complete the period and magnify God for having guided you" (2:185).

The May 1959 issue of *The Islamic Literature*, Lahore, published an article by J. G. Hazam entitled "Islam and Nationalism", in which the author argues that if Muslims are to build on stout foundations strong and progressive States capable of successfully defending themselves against external aggression and securing the proper respect of Europe and America, they must relinquish their antiquated notions of religious universality, which hardly fit the pressing needs of a modern dynamic society. Orthodox Muslims, he says, should confine themselves to the domain of private piety and in their mundane affairs should conscientiously resolve to expedite the process of emancipating themselves from the restraining hand of the Middle Ages so that they might be in a more advantageous position to grapple intelligently with the urgent demands of modern living. However, he says, there is ample reason that a "reformed" Islam is still capable of making valuable contributions, if carefully selected and diverted into proper channels, in reinforcing the cause of freedom and democracy. But the interest of the State must never be sacrificed or subordinated to that of the mosque.

It is nationalism which is out of date and not the universal and perfect message of Islam

Islam can never be "reformed" for it is perfect in itself. "This day are those who disbelieve in despair of ever harming your religion, but fear them not; fear Me! This day have I perfected your religion and have chosen for you al-Islam!"

Ziya Gokalp, Habib Bourguiba and J. G. Hazam all share in common the conviction that Islamic civilization does not essentially differ from any other human culture which flourishes then stagnates, and finally collapses into ruins. Without exception they believe that the Qur'an and the Sunnah were merely meant for seventh-century Arabia and therefore applicable for only a limited time and place. When they discovered that the spirit of Islam could never be reconciled with that of the modern West, they concluded that it must be relinquished as "out of date".

But is not nationalism, which artificially limits men's horizons to narrow geographical frontiers, truly "out of date" in this age when modern means of communication and transportation have annihilated time and distance? If modern technology has made this world one economically, is it not equally imperative that the world become united spiritually?

ISLAMIC IDEOLOGY

By G. A. PARWEZ

Islamic ideology is the sum total of the "basic concepts on which the Islamic system of life is founded"; it is the "objective which the Islamic social order sets out to achieve".

What is ideology?

Ideology is a philosophical term meaning the "Science of Ideas". "Idea" is again a subtle and very comprehensive term. It is unnecessary for our present purpose to go into the details of the term. Suffice it to say that "Idea" means a basic concept, and that the basic concepts on which any "system" is built constitute its "Ideology". Since ideology presupposes the existence of a system, the question arises whether Islam is a "system".

The answer to the question is, Islam is a system. Islam is *not* a "religion" in the ordinary accepted sense of the word. The equivalent of the English word religion, *Mazhab*, does not occur even once in the whole of the Qur'an. The Qur'an has, instead, used the word *al-Din* for Islam, which means a particular way of life.

Man-made conception of God

The basic idea of the world religion is that God, the God created by human imagination, is sitting somewhere away from the universe. He is like a king or a dictator. If someone incurs the king's wrath, he is doomed and is subjected to all kinds of afflictions. The only way out is to humour the king by reciting his praises, flattering him, making offerings to him, seeking the intervention of those near him, and so on. The moment the king is brought round, all the troubles vanish and are replaced by munificence, rich gifts, awards of honour, inclusion among the king's trustworthies. Since the God created by man's imagination is on the pattern of a king, the devotees of the God try to propitiate him by "means" similar to those adopted for humouring a king. The "means" so adopted are given the name of religious ceremonies or rituals.

According to this conception of God, man does not require to lead a gregarious or collective life. His relationship with his God is essentially an individual and private affair. In lonely seclusion he seeks through worship God's forgiveness and bounties, and having done that, proceeds according to his sweet will to engage in matters material and mundane. He is a religious person.

Religion in this sense came about at an early stage in human development when man was still ignorant of the "how and why" of the working of the universe or the threatening forces of nature — lightning, clouds, floods, fire, disease, etc. — and quite unable to hold his own against them. In that stage man trembled at the sight of everything more powerful than himself and in trying to appease it, made obeisance in complete surrender and submission.

Revealed conception of God

As I have already said, religion is based on a conception of God which is the creation of man's own imagination. There is another conception of God which has been vouchsafed to man through Revelation. According to the revealed conception, God is a Being who controls the entire universe and moves it on to its final destiny in accordance with certain inviolable laws. According to these laws, everything in the universe from its initial stage grows, develops and, in time, attains its full stature, like the seed which grows gradually

into a huge tree. Man is no exception. There are God's inviolable laws which govern man's development also. According to the revealed conception of God — and that conception of God alone can be true which He has given Himself — the relationship between man and God comes about through the laws which He has designed for man's development. To understand the essence of God, and to know what He is, is beyond the scope of human intellect. What we can understand, however, are His laws which pertain to our development. The laws have been preserved in the Qur'an. Those who follow them develop and go ahead; those who contravene them are deprived of growth like the seed which happens to be buried under hard soil.

A person living alone by himself needs no rules or regulations to guide his conduct. Rules become necessary when people live together. Far away from habitation in a jungle, it makes little difference whether one keeps to the right or to the left. In a city, however, it does make a difference because if the rule of the road is violated, untoward consequences follow forthwith. The revealed laws help mankind as a whole to live together amicably and peacefully. People living together, not as they please, but according to some law, become an organized society, bound together by a system or an order. The order which the Qur'an envisages is termed *al-Din*, that is, a system for living collectively according to the revealed laws of God.

The revealed conception of leading one's life

I may add here that the Qur'anic term for the principle according to which one should lead one's life is *Kalimah*, qualified with the word *tayyiba*. The meaning of *tayyiba* generally is pleasant, but when used to qualify a tree, it refers to a tree which bears exquisitely fine fruit. Says the Qur'an :

"*Kalimah tayyiba* is like a *shajar tayyib*, the roots of which hold the soil deep and firm, whose branches spread out in the sky high and wide and which bears fruit perpetually in conformity with God's laws" (12:24).

Islamic ideology, therefore, consists of never changing principles or concepts of life capable of evolving, unhampered by the limitations of time and space, a universal social order for the good of humanity at large.

The comparison of Islamic ideology with a tree has another noteworthy aspect. To ensure its growth, a seed should be healthy and capable of taking root, growing, blossoming and bearing fruit. Then, it is necessary that it should be taken care of in matters like preparation of soil, manuring, watering, supplying heat and light, protecting it against seasonal changes and ravages of insects and animals. The Qur'an points to this aspect in its own inimitable way. It says that the healthy concept of life — ideology or *kalimah tayyiba* revealed by God — has the capacity to rise high towards Him, that is, it can attain the heights which He has destined for it. But it cannot rise high by itself: it is man's co-operation which helps it rise. In Qur'anic parlance, ideology makes up what we call faith (*'Imaan*), and the means to give the ideology a practical shape are termed '*A'maal saaliha*'. It follows, therefore that *kalimah tayyiba* or

ideology forms the objective of the Islamic Order and 'A'maal saaliha constitute the programme for attaining the objective.

Islamic ideology is the sum total of the "basic concepts on which the Islamic system of life is founded"; it is the "objective which the Islamic social order sets out to achieve".

There are two concepts of life. One is that man, like other animals, is nothing but his physical body which lives according to the physical laws of nature and, after a time, according to the same laws, its mechanism ceases to function, bringing about its death with which the individual concerned comes to a final end. This is the mechanistic concept of life, and the social order which is based thereon aims at catering for the physical well-being of the people living within the State. The better the provision for the individual needs in abundance and with ease, the better the State.

This concept, in the view of the Qur'an, degrades man to the animal level and is *Kufr* (disbelief).

"And those who reject (the Qur'anic concept of life) avail of material things and eat and drink as do the animals, their abode is hell (whose fire reduces the dignity of man to ashes)" (The Qur'an, 47:12).

According to the other concept of life, man is something more than his physical body; he has, besides a physical body, a personality or self, which no one else in the animal world possesses. Human personality is neither the outcome of material evolution nor is subject to physical laws. Every babe on birth gets personality as a gift from God, whether born in a king's palace or a beggar's hut, in the house of a Brahmin or an outcast, or of Muslim or non-Muslim parents. The gift is, however, not in developed form, but in a potential form with realizable possibilities. For the development of human personality there are God-given laws, as there are laws for the growth of man's body. If personality develops according to its laws, it begins to manifest, within human limits, what are, in their highest and limitless form, called Divine attributes. A developed personality does not disintegrate with the death of man's body, but lives on and on through further evolutionary stages of life. The purpose of man's life is the development of his personality.

One may ask if there is anything new in what I have written above. Is it not the same old story of "spiritual advancement" narrated by sponsors of say Hinduism or Christianity? A little examination will show that the two are entirely different. The sponsors of "spiritual advancement", to whatever religion they belong, believe:

- (i) that man's body, nay, the whole material world, is a hurdle in the way of spiritual advancement and must be cleared away before any advance is possible;
- (ii) that, for spiritual advancement, man should discard the world, kill desires, hate and cast away material easements; and,
- (iii) that, therefore, it is essential that man should live individually, in seclusion, and, in order to get near God, should get away farther and farther from fellow-men.

The Qur'an, on the other hand, says that for the development of human personality man should:

- (a) gain control over the forces of the physical world and keep open his achievements, according to the

laws of God, for the good and well-being of mankind at large;

- (b) should have all that is required to maintain life, since, without the egg-shell the embryo can never develop into a chicken; and,
- (c) should lead a corporate life and establish a social order in which the physical needs of each and every individual shall be fully met and he shall have full opportunity and means for the development of his personality.

A social order functioning in this manner becomes an Islamic State, which makes itself responsible to see that every citizen is provided equitably with the basic needs of life as well as the means and opportunities for the development of his personality.

According to the Qur'an, the State is not an end in itself; it is a means to an end, the end being the development of man's personality, which it is impossible to achieve except in an independent country. Therefore, the justification for the establishment of an Islamic State, nay, for its very existence, is that it makes itself *responsible* for the development of every citizen, his personality as well as his body. The State which fails to fulfil this responsibility cannot be called an Islamic State.

The foregoing lines may lead one to conclude that in the Qur'anic social order responsibilities, one and all, develop on the State, leaving little or nothing for the individual to do. Let us consider the point a little further. A glance at the history of man's social life is enough to show that from the very beginning the one problem which has baffled man has been that of the relationship between the State and the individual. Man has devised several social orders in which, when stress was laid on society or State, the individuality of the people went by the board, and when individuality received consideration, the State got disintegrated. The Qur'an has given a social order in which both get stronger and firmer day by day, man's individuality in integration and the State in cohesion and solidarity. The secret of Qur'anic social order lies in the unique relationship between the individual and the State which the Qur'an has expounded. A few introductory remarks seem necessary to get a thorough grasp of the Qur'anic idea.

Qur'anic conception of State

The Qur'an has declared in unequivocal terms that an individual, a society or a State has no right to claim obedience from any person, since obedience is due to God and God alone. But we cannot see God nor have we ever heard His voice. How can then one obey Him? The answer is that obedience is not to God personally but to the laws He has revealed in the Qur'an. For securing obedience to law, however, it is necessary to have some properly constituted enforcing agency. The agency for enforcing God's laws is the Islamic State and obedience to God means in practice obedience to the State which enforces His laws.

But says God to the Islamic State, "Since you take obedience from the people in My name, you should give them what I have promised to give, that is, fulfil the responsibilities which I have assumed in respect of mankind. If you fail to fulfil the responsibilities to people, you lose your right to their obedience. The two go together." Therefore, in the Qur'anic Social Order, the relationship between the individual and the State is a two-sided affair: the individual obeys the laws of God through the agency of the State and the State honours the promises God has made to man.

The relationship comes about through a mutual contract which the Qur'an mentions in brief but very comprehensive terms. Says the Qur'an :

"God has bought from the believers their lives and what they have of material things so that He may give them the *Jannah* (Paradise)" (9 : 111).

The meaning of the verse is that the people entrust their lives and property to the State which undertakes to enforce the laws of God, and, in return, the State gives them the *Jannah* (Paradise). We know that there is a *Jannah* which is to come after a man's death, but the Qur'an uses the term *Jannah* also for the Social Order established here, on this earth, in which every individual is assured, and he is actually provided, all that is required for the development of his body and his personality, and is free from want, anxiety and fear. According to the contract referred to above, therefore, the individual in offering obedience to the laws of God surrenders, without any compensation, his life and property to the Islamic State, and in return the State assumes full responsibility for providing him with the basic necessities of physical life and all the means required for the development of his personality. By this arrangement, the individual, even after surrendering his life and property to the State, preserves his individuality or self, nay, helps it develop and gain in strength day by day, and, on the other hand, the State gets established on firm and solid grounds. The laws of God, through their observance by the individual as well as the State, ensure both the above objects.

It is obvious that the State will be unable to discharge its huge responsibilities unless the sources of sustenance and means of production are placed under its control. There is nothing startling about it. After the people surrender wilfully their lives and all else to the State, the question of individuals owning anything ceases to exist. The means of production pass on quietly to the control of the State to enable it to fulfil its responsibility of providing the people with the necessities of life and means for development of their personality. But it should be taken note of that by this control over means of production the Islamic State is not to be confused with a Communistic State. There is a world of difference between the two. A Communistic State, or for that matter, any secular State, has no inviolable principles to guide or control its activities. An Islamic State is, however, bound irrevocably by inviolable principles given by the Qur'an.

There are, as stated above, laws governing the growth of the human body and laws for the development of his personality. The Qur'an calls the latter laws *Kalimaat Allah*, and says they are inviolable. *Kalimaat* is the plural of the Arabic word *Kalimah*, a term which, as already stated, the Qur'an uses for ideology. Therefore, *Kalimaat Allah* would mean the concepts of life which, taken together, make up Islamic ideology and admit of no change. In the words of the Qur'an :

"The *Kalimah* revealed by the Nourisher has been made complete in truth and justice. There is none who can change His concepts" (6 : 116).

In other words Islamic concepts of life (ideology) are complete as well as unchangeable. They constitute inviolable principles or permanent values, and it is through observing them that the development and integration of human personality comes about. Since the provision of the means of this development is the essential responsibility of the Islamic State, its entire activity will be guided throughout by the God-given inviolable principles or permanent values. Observance of permanent values results in the life of an individual,

in showing up, within human limits, Divine attributes. For instance, God is '*Aleem* (all-Knowing) and *Khabeer* (fully Informed). A developing personality will imbibe these qualities as far as may be possible within human limits, and become '*Aleem* and *Khabeer* within the spheres of human activities. Similarly, in consonance with God's attributes of *Rabubiyyah* (Nourishing) and *Razzaqiyah* (Sustaining), a developing personality must cherish the feeling for helping others in their development and in giving them preference over itself. The criterion for judging whether a personality is or is not developing is the extent to which it manifests those attributes, limited of course to man's restricted sphere.

Similarly, when a State bases itself and its programme on permanent values it will manifest Divine attributes much more prominently than an individual. The distinguishing feature of an Islamic State is that, within due limits, it brings out a manifestation of Divine attributes here, there and everywhere throughout its activities. It means that :

- (a) the administration in an Islamic State is conducted on the basis of permanent values ;
- (b) the State becomes a symbol of Divine attributes guaranteeing fulfilment of God's promises ; and,
- (c) that the individual is busy always striving hard to imbibe in himself, through the Islamic Society, Divine attributes as best as he can.

There is little difficulty in determining whether a State is or is not Islamic, since the Qur'an has dealt at great length with permanent values as well as Divine attributes.

The final position in a nutshell is :

- (1) that Islamic ideology is another name for permanent values or inviolable principles elaborated in the Qur'an ;
- (2) that an Islamic State is established for the sole purpose of introducing permanent values in life ;
- (3) that the first and foremost duty of an Islamic State is to provide means for the growth and development of the human body as well as personality ; and,
- (4) that a State is known to be Islamic from its being a symbol of Divine attributes detailed in the Qur'an.

Permanent values which go to make up Islamic ideology

Now a few words about what those permanent values are which make up Islamic ideology and on the basis of which an Islamic State is founded. Without a comprehensive knowledge of permanent values it is impossible to appreciate Islamic ideology or the conception of an Islamic State. The values form the basic theme of the entire Qur'an and it would be well-nigh impossible within a short space to deal with them exhaustively. By way of illustration, however, I will deal with a few :

(1) *Respect man as man*. Every human being, solely on account of his being a human being, deserves to be respected. Says the Qur'an :

"And verily we have made children of Adam deserving of respect" (17 : 70).

The verse makes no distinction between black and white, poor and opulent, believer and non-believer, caste or creed, but is of general application embracing one and all of the human species.

What distinguishes man from other animals is the gift which every child gets at birth from God, namely human personality. The respect is, in fact, due to human personality, the basic characteristic of which is freedom, and it is every soul's freedom that has to be recognized and honoured.

(2) *Humanity is one.* Says the Qur'án :

"The whole of humanity is one entity" (2 : 213).

What militates against the oneness of mankind is its division into groups — tribe, party, sect, nation — on the man-made basis of distinctive interests as opposed to the general interest of all.

But it is the good of all which has the capacity to endure. In the words of the Qur'án :

"That which benefits humanity as a whole, endures on this earth" (13 : 17).

To bring about universal brotherhood of man mere expressions of goodwill, amity and tolerance will not do ; it requires a dynamic social order, built on the basis of permanent values, to realize it. And the first and the foremost objective which the Qur'anic Social Order, or an Islamic State, has in view is the interest of the entire humanity and moulding it into one indivisible whole.

(3) *Human freedom.* No individual shall enforce his will on another ; all will obey voluntarily the revealed laws of God through the agency of an Islamic State which undertakes to enforce those laws. Says the Qur'án :

"No one whom God has given a code of law and authority to enforce the law and whom He has favoured with Revelation shall tell people 'Obey me' and not God, but will say that through obedience to the Book, which you read and study, you should help nourish one another" (3 : 78).

Free is he who has not to toe another's line but obeys, out of his own free will, laws of God and such of man-made laws as conform to those laws.

(4) *Co-operation.* Man shall live a life of co-operation with fellow men and not a secluded life. The Qur'anic injunction is :

"Co-operate in what will add to life's richness and help safeguard God's laws, and co-operate not in slackening or going beyond those laws" (5 : 3).

Co-operation will, however, be in matters which help man's development. Willing co-operation by one helps him integrate his personality ; working under duress disintegrates it. An unhealthy social order not only condones duress but encourages it by applying the lever of want. The Islamic social order, on the other hand, makes itself responsible to see that no citizen is stranded by non-fulfilment of wants and is thereby exposed to duress.

(5) *Justice.* The Qur'án says :

"Verily God ordains justice" (16 : 90).

Honouring of rights is justice. Take what is your due and nothing more ; give with full measure what is due to others ; where there are more than one contestant every one of them should get his due and nothing less. Justice gives confidence and security. Every citizen has a right to be provided with work, basic necessities of life and means of development of his personality. The Islamic social order assumes the threefold responsibility and discharges it, as best as it can, with due regard to the inviolable principle of justice.

(6) *Restoring disturbed proportions.* The Qur'án ordains :

"Verily God ordains justice and restoration of disturbed proportions" (16 : 90).

The Arabic word used in this verse to denote justice is *Ihsaan*, which is derived from *husn*, which is beauty of proportion. In nature there is beauty and proportion everywhere : so it behoves man that his own self as well as things round about him should not be lopsided. Proportion might be disturbed here and there. The Islamic social order cannot stand disturbance and tries to restore proportion without delay in accordance with the inviolable principle of *Ihsaan*. Old age, illness, accident, additions to family, etc., strain the family income. Unless the deficiency is made good in time suffering must follow. By assuming the responsibility for supplying the basic needs of citizens an Islamic State is always prepared to make up the deficiency and to restore the disturbed equilibrium in the life of the family concerned. The reaction of the State is equally prompt if and when similar disturbances of proportion might occur in national affairs.

(7) *Consultation.* The Qur'án says :

"And they determine their affairs by mutual consultation" (42 : 38).

That is, consultation at all levels, in petty affairs concerning individuals or in matters of national or international importance.

The Islamic social order is essentially democratic with the proviso that discussions shall always respect the Qur'anic fundamentals and never infringe them.

The Qur'án concerns itself mainly with broad principles of life and very little with detailed instructions. The underlying plan is, as explained by the Holy Book itself, that Muslims in all ages and inhabiting different parts of the world should be free, within the ambit of the Qur'anic fundamentals, to determine details to suit their particular circumstances.

The Islamic State accepts Qur'anic principles as its basis and keeping them in view frames, by the method of consultation and discussion, whatever laws are needed to meet new situations as they develop from time to time in different ages and localities. Present-day democratic legislatures are bound solely and wholly by the rule of the majority, which is liable to change with every change in the political atmosphere. Islamic legislatures, on the other hand, stand on the bed-rock of inviolable Qur'anic principles, and from that firm pedestal set themselves wholeheartedly to the task of framing laws for serving the best interests of the people.

(8) *Pooling of surpluses.* Pooling of individual surpluses for the good of all is a permanent value. The Qur'anic injunction is :

"And keep open what is surplus to needs for use in the way of God" (2 : 195 ; 2 : 219).

The Arabic word in this verse for keep open what is surplus is *Infaaq*, derived from the root word *nafq*, which means a tunnel or a covered passage with both ends open. Wealth comes in at one end, stays inside while it is being used to provide needs of the earner, but through the other end the surplus remains available for use for collective purposes.

Varying capacities for work result in bigger or smaller incomes, leaving deficiencies here and surpluses there. Man-made social orders feel unconcerned or helpless and leave the situation to seek its own adjustment. The result is misery for many and luxury for a few, the latter trying always to perpetuate and even enhance the disparity. The Islamic

social order, on the other hand, tackles the situation boldly and rationally, pools the surpluses and uses them to bring about social equilibrium.

(9) *Islamic State*. Says the Qur'an :

" You are a dynamic society drawn out for the good of mankind, you enforce the recognized (lawful) and prohibit the unrecognized (unlawful) and have faith in (the laws of) God " (3 : 109).

The existence among mankind of a people who will, subject to the inviolable principles of the Qur'an, champion freedom of individual will, enforce respect for law, and stop unlawful activities with a stern hand, is one of the inviolable principles.

Brotherhood of the human race is a charming idea. But it cannot be achieved by verbal professions of high-sounding slogans in the name of tolerance and religious amity. The effective method for establishing a universal brotherhood of man is that a social order should be created on the basis of universal principles, that it should adopt those principles in practical life, and that it should then become a living nucleus

for gathering people around and realizing the dream of oneness of humanity. This dynamic social nucleus will generate centrifugal forces out of freedom of will and its achievements. It will recognize no criterion for merit other than what an individual actually is.

I have mentioned very briefly indeed some of the permanent values given by the Qur'an. They should, I hope, help you form an idea of where and how the Holy Book would take humanity in its evolutionary progress.

The considerations set forth above lead to the following threefold conclusion :

- (1) Islamic ideology connotes the sum total of permanent values or inviolable principles which have been preserved in their complete and final form in the Qur'an ;
- (2) Islamic State is a State which adopts Qur'anic permanent values as its ideal ; and,
- (3) Islamic Constitution is the document which proclaims the above ideal and details the plan according to which the edifice of the State will rise solid and firm on the basis of Qur'anic inviolable principles.

IMPRESSIONS ABOUT 'ID AT WOKING FROM FAR AND NEAR

Demonstration of Unity and Action

The Pakistan Times, Lahore, published the following report by its staff correspondent, Mr. Z. A. Suleri, about the 'Id gathering at Woking :

" LONDON, March 30 : The famous Shah Jehan Mosque gave a striking demonstration of the unity and solidarity of Islam here by having its Eid prayers led by a Shia Mujtahid, Sayyid Mehdi Khorassany, and Khutba given by its Imam, Maulavi Mohammad Tufail.

" Over 1,500 Muslims assembled there. Flags of many Muslim countries fluttered. The congregation presented a beautiful mosaic of myriad coloured costumes worn by Indonesians, Pakistanis, Egyptians, Nigerians and Muslims from practically all parts of the world.

" After the prayers, five persons, three women (one Hindu lady from India) and two men embraced Islam.

" About 200 British men and women also came to watch the Eid prayer and the ceremonies of embracement

of Islam, and were deeply impressed by their simple proceedings.

Curiosity about Islam

" Curiosity about Islam has increased recently because of the great progress Islam is making everywhere, particularly in Africa. This aspect is bound to bear increasingly greater significance against the background of racial clashes in the Western-run world.

" The Shah Jehan Mosque has become a great centre of Islam in Britain and the West. It is mostly due to the zealous work and progressive thinking of Maulavi Abdul Majid, whose ambition is to bring the Muslims from all countries and all schools of thought on one platform. His main medium of propagation of ideas is the monthly *The Islamic Review*, which he edits."—*Pakistan Times*, Lahore, 1st April 1960.

Woking Shows the Way

" The famous Shah Jehan Mosque gave a striking demonstration of unity and solidarity of Islam by having its 'Id prayers led by a Shia Mujtahid, Sayyed Mehdi Khorassany, and Khutba given by its Imam, Maulavi Mohammad Tufail."

" This is how the London Correspondent of the *Pakistan Times* of Lahore sums up his impressions of the 'Id al-Fitr celebration at the Shah Jehan Mosque, Woking.

" 'The Shah Jehan Mosque,' the report goes on to say,

'has become a great centre of Islam in Britain and the West.'

" The Imam of the Shah Jehan Mosque, Woking, Sheikh Muhammad Tufail, who delivered the Khutba, made the universal fellowship of men the sole theme of his sermon. The Qur'an described it as Islam's greatest gift to mankind, and he reminded that it welded those torn by mortal enmities among themselves into a brotherhood. The

(Continued on page 26)

Below: Sayyid Mehdi Khorasany (in black head-wear), a Shi'ah Mujtahid from Iran, is leading the prayers. Some of the worshippers are standing with their hands folded below the navel and others have left them free in a natural position. Both these postures are correct. Muslims all over the world turn their faces towards Ka'bah, the Central Mosque of the world of Islam, when praying.



Above: Five persons were initiated into Islam by S. Muhammad Tufail, M.A., after he had delivered the sermon "Barriers Between Muslims Must Go" (p. 3). The names of the new entrants into Islam shown in the picture are (from right to left): Mr. Woodham (Nigerian), Mr. D. R. Watson, Miss June Hassal, Miss Carol Beakeley and Miss Jessie Gyseman. There were another three persons who accepted Islam on the same day in the afternoon. Their names were Mr. Kenneth Roberts, Mr. Anthony Goddard (Indian) and Miss Ila Kumari (Indian).

THE NO SECT ISLAM

**"SHI'AHS
Different Sects
(MADHHABS)
Sects" (Imam
Mosque in**

**Striking Demons
Solidarity of the
shown when Mus
alities, races, and
schools of thought
'Id al-Fitr at the
Jehan Mosque, W**

on 28th N

Sayyid Mehdi Khorasany, Iran, led the prayer
Imam of the Mosqu



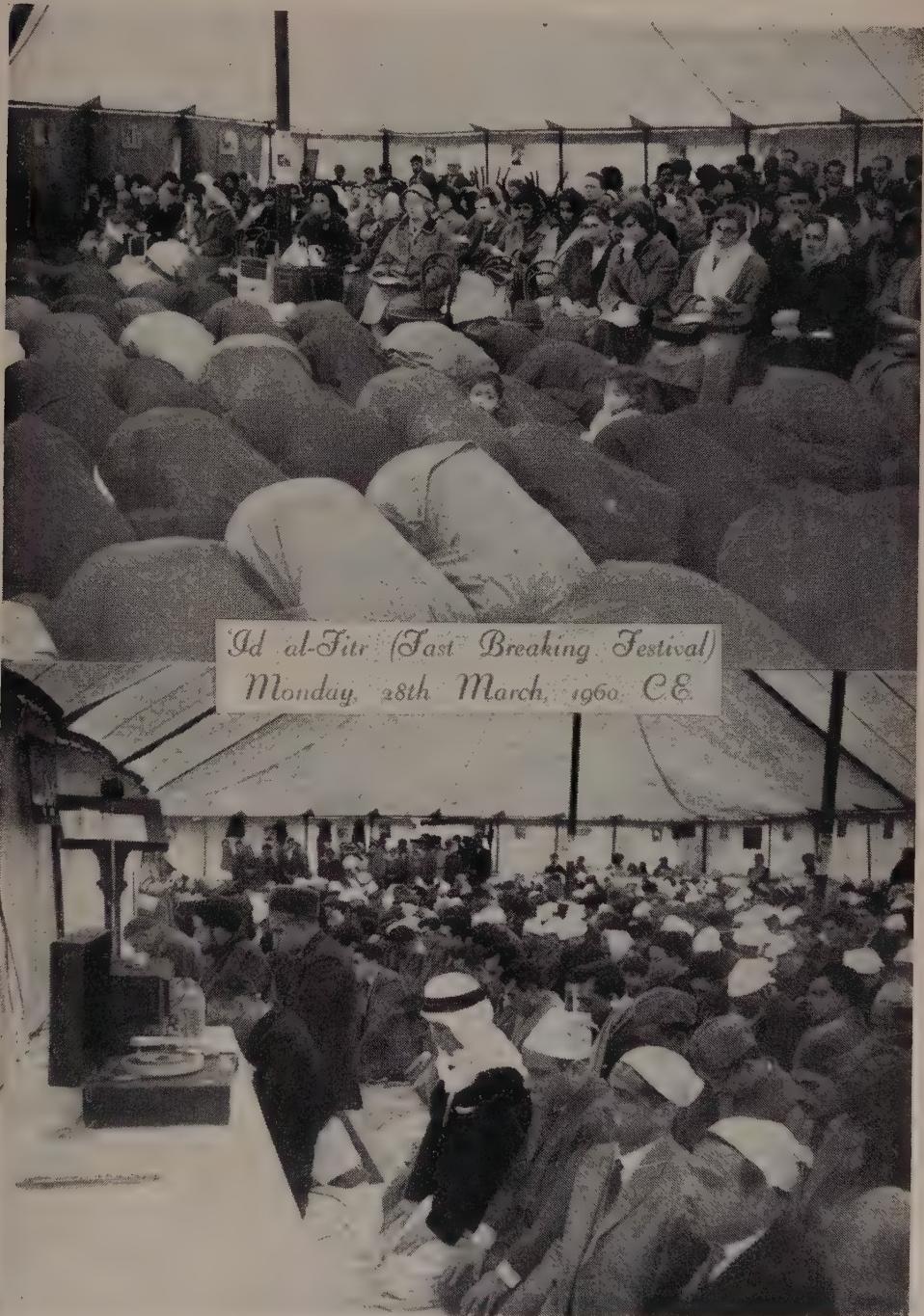
ARE TS IN AM

SUNNIS are
s of Thought
slam and Not
*(the Shah Jehan
Id Sermon)*

of the Unity and
ed of Islam was
different nation-
rs, and different
ed together at the
ld-famous Shah
Surrey, England
1960 C.E.

hi‘ah Mujtahid from
Muhammad Tufail,
king, delivered the

Below : Worshippers prostrate and say in a low voice, "Glory to my Lord the Most High." Every Muslim must place his forehead on the ground in prayer. Without a spiritual experience of true humility prayer has no value. Those who could not find place to prostrate said the prayers while sitting or standing. Children also took part, but some of them were too young to understand the meaning of all this.

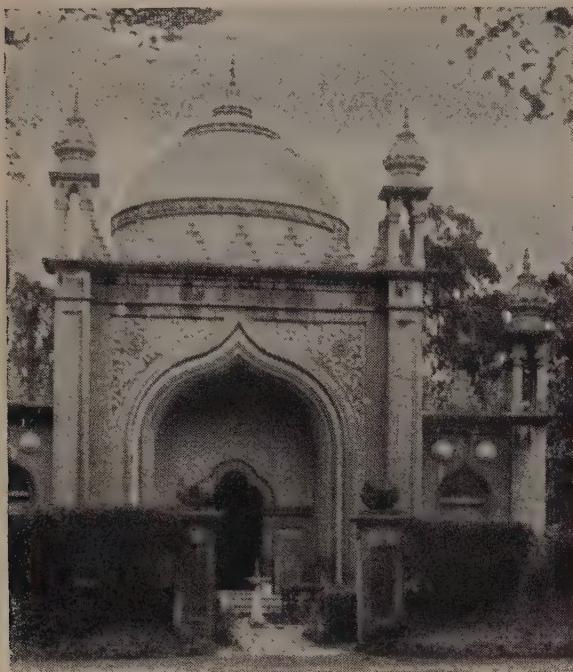


Above : Another view of the 'Id prayers — the sitting posture (qa'dah). In Muslim worship have been combined all the possible positions which a person can assume to show reverence. The different postures (qiyám : standing ; ruku' : bowing ; sajdah : prostration ; qa'dah : sitting) are sufficient to inspire the heart of the worshippers with feelings of humility before the Divine Being.

(continued from page 23)

greatest tragedy that had befallen the Muslim peoples during the past centuries was not so much the loss of empires and territories as that of this greatest heritage of Islam — the universal brotherhood of Islam.

"The Imam called upon the resurgent world of Islam to hearken back to this core of the message of Islam, which



The Shah Jehan Mosque, Woking, Surrey, England

was indeed the cry of the soul of the new humanity that is emerging. They must outgrow the medieval shells of narrow-minded, sectarian prejudices which were an anachronism in this Atomic Age.

"The Sunnis and Shias have been at loggerheads throughout history. It was the privilege of the Woking Muslim Mission to prick the bubble of this stupendous folly and bring the two great members of the family of Islam to a common pulpit. Differences that defied all attempts at bridging disappeared at the very touch of the Woking spirit, and the Sunnis and Shias, like two brothers long estranged, once more embraced each other.

"It is to be hoped that the lead given by the Woking Muslim Mission will find a re-echo throughout the world of Islam, and Muslims of various sects and schools, while cherishing their own views, will learn to sink those little divergencies into the larger unity of Islam.

"When the late Khwaja Kamal-ud-Din set out to plant single-handed the flag of Islam in the soil of the island homeland of those who ruled over this sub-continent, the 'mad venture', as it was considered, only caused a ripple of sneers and jeers among the Muslim intelligentsia of the day. This man must be stark raving mad to seriously think that the Englishman can ever see the light of Islam.

"Who could imagine then that within half a century this tiny outpost of Islam in the West would grow into the greatest centre of Islam, and the Woking leaven will influence the religious thought of the West, with the result that wherever the spirit of religious quest is abroad, it has

perfected to turn to Woking for guidance and inspiration.

"The Woking influence is irresistible. There is something in the very air of the place which transports beyond all pettiness, all scepticism, all frustration, and fills the most sceptically-minded with a new vision and a new hope.

"If Woking really marks a revolution in Islamic thought in the right direction, the conclusion is irresistible that for recapturing the live spark of faith, mankind must re-discover and tap the higher source of knowledge known as inner experience, leading to direct contact with the source of life. The Muslim mind, however, still feels shy of any talk of inner experience, labouring under the false impres-



S. Muhammad Tufail, Imam of the Shah Jehan Mosque, Woking, delivering his 'Id al-Fitr sermon in which he emphasized: "We all believe in the same God, the same Prophet and the same Book. Let the barriers between Muslims be destroyed. If we have to rise again as a living force, we must stand for a united Islam, where all the professors in the kalamah must be regarded as Muslims."

sion that since prophethood came to an end with the Prophet Muhammad (peace be on him!), it has snapped the age-long direct contact between God and man, which has been the sole yearning and quest of saints and seers since time immemorial.

"Never before in history was there so much of a hankering after things of the spirit, which alone can bring inner peace and social harmony. The answer to this universal quest lies in the kind of inwardness of religion which the Woking Muslim Mission symbolizes.

"The Woking spirit is indeed a beacon of Light showing the way towards the true urges of faith, which alone can raise man's vision above all pettiness and parochialism and bring man closer to man."—*The Light Weekly*, Lahore, Pakistan, for Friday 8th April 1960.

"World on Brink of Disaster" Warns Imam at colourful festival at Woking Mosque

"Flags fluttered from a huge marquee, children ate ice cream, others had packets of peanuts and outside cars were parked in hundreds, even on the pavement. Pale English faces mingled with darker Eastern ones at this 1,500-strong gathering. Coming to Woking from all over Southern England, these people in the gardens of the Shah Jehan

the grass. A strong smell came from the burning joss sticks, mostly of pungent jasmin, and saris and *jannah* caps coloured the scene.

"The ceremony of embracing Islam followed. Five people stood on the platform to declare their conversion publicly — a metropolitan police sergeant, a nurse, a shop assistant, a pottery worker and a Nigerian. A rush of congratulations and handshakes then occupied the new Muslims, who smiled and posed for photographs tirelessly.

"Some of the mats were then rolled up and trestle tables put up for lunch. An aroma of cooking overcame the jasmine, as strong-tasting Eastern dishes were brought in. Other tables flanking two sides of the marquee were covered with anything from pickles and chutneys to silver bangles and children's knitwear. Islamic literature was also on sale, set out next to the exhibition stalls of Pakistan, Indonesia and Lebanon. The proceeds went to the Woking Muslim Mission funds.

"In the afternoon, two marriages were solemnized.

"The Imam of the Mosque, Mr. S. Muhammad Tufail, M.A., also preached a sermon in the morning, emphasizing that barriers between Muslims must go. In this age all the religious faiths must co-operate in meeting the modern challenge. The reality of matter and material things were all-important to scientists, who had faith in nothing else. The lack of something substantial for man to believe was one of the great tragedies of our time. Pessimism, cynicism and fear were the results of scientific and technical advancement, for men had lost confidence in their future.

"This challenge was not just for Muslims but for those of other faiths, declared the Imam. 'Let the Muslim world stand united to meet this challenge, in co-operation with all the other living faiths.' The world was on the brink of disaster because of man-made discoveries and because man was hoarding piles of weapons for his own destruction. The all-important thing today, he concluded, was the need for a positive faith in moral and spiritual values, and this need grew greater every day."—*Woking Herald*, Friday 1st April, 1960.



An Indonesian exhibition stall at Woking on 'Id day.'

Mosque on Monday were celebrating the Muslim festival of 'Id al-Fitr', the breaking of the month of fasts.

"The day began with prayers in the marquee. Just inside were stacks of shoes, abandoned while their barefoot owners sat cross-legged on the long mat strips which covered

'Id at Woking, as seen by a Non-Muslim'

"Monday 28th March proved to be a cold, rather wet day, but this did not dampen the enthusiasm of the people who came for this celebration to the Mosque, Woking. They came by foot, by train and car, each bringing with him or her the atmosphere of the different countries known to each as 'home'.

"It was a pity the national costumes could not be seen to better advantage, for most of the women and girls had to wear coats to keep warm.

"In the marquee the prayer mats were laid out and the colourful stalls of the different Muslim countries. Gradually, the marquee filled and to help the congestion, the ladies were asked to go to one side and the gentlemen to the other. The gathering was estimated at about 1,500.

"Recitation of the Qur'an started before the prayers. Numerous flashlight photographs were taken at that time. Slowly the atmosphere became more reverent and there seemed to be a sea of coloured faces.

"The Imam, S. Muhammad Tufail, M.A., announced the time of prayer and the men covered their heads with handkerchiefs, the women's heads already being covered with gaily-coloured shawls. The atmosphere became devout and not even a child's voice could be heard as the people prostrated themselves before God.

"The sermon — 'Barriers between Muslims must go' — was followed with wrapt attention, occasionally punctuated by the thunder of trains outside. Then came a short service for five people who wished to embrace Islam.

"Chairs and tables were quickly brought in whilst everyone seemed to be greeting everyone else, a truly joyous sound. And then the preparation for food began, whilst music blared forth. At 3 p.m. there was a marriage ceremony held in the marquee and a general wandering around, buying books, etc., off the various stalls. Before the wedding two more people accepted Islam. And another wedding was solemnized in the Mosque at 3.30 p.m. At 4 p.m. an Indian Christian was initiated into Islam. By the evening slowly and happily the assembly dispersed."—Mrs. Hazel M. Kibble.

A PORTRAIT OF ALGERIA'S PREMIER: SI FERHAT ABBAS

From "Assimilation" to Nationalization

The political evolution of the 60 year-old chemist from Setif, Algeria, Mr. Ferhat Abbas, provides a useful lesson which proves above all that moderation by a national movement in a country where there are a large number of foreign settlers does not pay in the long run. It shows equally well that Mr. Abbas possesses a very creditable ability to adapt himself to the rapid development of Algerian nationalism following the liberation of Tunisia and Morocco. He has definitely benefited by the intransigence of the veteran nationalist, Messali Hadj, who completely overshadowed him during the years 1937-54 but who has refused to co-operate with the hard core of the nationalist movement, the CRUA (Revolutionary Committee of Unity and Action).

A year ago it was confidently expected that the extreme nationalist and former MTLD (Movement for the Triumph of Democratic Liberties) ex-Deputy, Dr. Lamine Debbaghine, would become the first Premier of the Algerian Provisional Government as he was an intellectual with a very high standing with the Algerian Liberation Army and Krim Belkasem, its leader. However, in apparent deference to moderate Western opinion and in the hope of achieving independence through negotiation and international diplomacy as well as through military action, Mr. Ferhat Abbas became Premier with Krim as Vice-Premier and Dr. Lamine Debbaghine as Foreign Minister. Abbas is now the first among equals of the Liberation Army and its leaders in the Government.

A believer in assimilation — to him Algerian nation did not exist !

Mr. Ferhat Abbas, born at Haher, near Setif, first came into prominence with his writings from 1921 to 1931, which were published under the title of *From Colony to Province, the Young Algerian*. He was a frank assimilationist who blamed the Turks and the Corsairs for losing Algerian independence to France. He defended Muslim civilization but supported assimilation. He wrote, "Algeria is French territory. We are Frenchmen who retain their Muslim personal status."

In 1936 he wrote: "The Algerian nation does not exist. I have not been able to discover it. I have interrogated the living and the dead: I have visited the cemeteries: nobody has spoken to me about it. One does not build on thin air." At the same time he conceded that French Algeria could only last if the "natives" were granted political and economic emancipation. However, he stated that if he discovered the existence of an Algerian nationalism he would support it "without blushing".

At that time the Algerian nationalists consisted of the Emir Khaled, a descendant of the Emir 'Abd al-Kadir, who had fought the French a hundred years previously, and the working-class movement of Algerian *émigrés* in France led by Messali Hadj, which stood for the complete independence of Algeria.

A non-violence movement, the Ulema Association, whose leader was the eminent Shaikh Abd al-Hamid Ben Badis, opposed Mr. Abbas. One of its members, Mr.

Tewfik al-Madana (now Minister of Cultural Relations in the Provisional Algerian Government), conclusively established the fact of the past and present existence of an Algerian Muslim nation. He refuted Mr. Abbas's and Dr. Bendjelloul's assimilationist ideas which were backed by the Blum Government of France and the former Governor of Algeria, Maurice Violette. Mr. Abbas carried out a lot of useful political and economic reformist activity until the outbreak of war, but he was refused a rank worthy of his standing in the French Army.

He achieved an international reputation in collaboration with his numerous colleagues when he issued the Algerian Manifesto, an Algerian Magna Charta, in 1943. He had attempted to wring some reforms from the Vichy Government which had sentenced Messali to sixteen years of hard labour.

Mr. Abbas was elected to the French Convention in 1945-6, and he ceaselessly campaigned for the release of the Algerian nationalists of the Algerian People's Party, including Messali Hadj, who was released and placed under house arrest in January 1946.

Change in outlook

The massacres in Setif and the whole province of Constantine in 1945, when 200 Europeans and from 7,000-45,000 Algerians were killed, opened up his eyes. He, in collaboration with his collaborators, Ahmad and Ali Boumendjels, Dr. Francis and Mr. Kessous, started publishing the French weekly *La République Algérienne* (The Algerian Republic) up till 1955, and formed the UDRA (Democratic Union of the Algerian Manifesto) party in 1946. The journal was praised for its balanced views by the great French Socialist historian of North Africa, Professor Ch. Julien. He accepted the idea of a separate Algerian nationalism and raised the question of the Algerian flag.

In the only really free elections ever held in Algeria, the 1948 municipal elections, Mr. Ferhat Abbas's party was severely defeated by the MTLD, which won over 80 per cent of the seats, his party, the UDRA, winning most of the remainder.

After the 1954 Revolution he quickly realized that all collaboration with the French was out of the question. Later on he emigrated to Cairo with Ahmed Francis and the former MTLD anti-Messalists Hossine Lahwel, Kiwane and Tewfik Madani. Since then he and his colleagues have gradually risen in the nationalist hierarchy through their loyal collaboration with the Algerian extremists, who realize the great part Mr. Abbas could play in winning sympathy for Algeria in the countries friendly to France and in negotiating with President Bourguiba of Tunisia.

Mr. Abbas joined the underground movement in Algeria in 1955 and became a delegate of the foreign delegation of the FLN in February 1956. On 20th August 1956 he was elected a member of the CRNA (National Committee of the Algerian Nation) at the Congress of Soumman in Algeria. In August 1957 he was elected a member of the CCE (Committee of Co-ordination and Execution).

In May 1958 he took charge of the Information Section of the CCE, whereas his former supporters, Ahmad Boudmendjel, became editor of the party organ, *El Moudjahid* (The Crusader), and Dr. Ahmed Francis became Minister of Finance and Economic Affairs in the Algerian Provisional Government, of which Mr. Abbas is Premier.

The first meeting of the Algerian Government was held on 27th August 1958.

Mr. Ferhat Abbas himself is very pleasant and rather self-effacing, a fine tall, athletic figure. He is a powerful orator in the French language.

In view of the inhuman war raged against the Algerian nation by 800,000 armed Frenchmen, the solidarity of the

Algerian Government shows great credit to all its members, and by the appointment of Mr. Abbas as Premier and several moderates as Ministers, the Algerians are attempting to win recognition by moderation. It will not be their fault if the democracies let them down.

EXPLANATION OF ABBREVIATIONS USED IN THE ABOVE ARTICLE

CCE=Committee of Co-ordination and Execution.

CRNA=National Committee of the Algerian Nation.

CRUA=Revolutionary Committee of Unity and Action.

MTLD=Movement for the Triumph of Democratic Liberties.

UDMA=Democratic Union of the Algerian Manifesto.

WHY I ACCEPTED ISLAM

By FATIMAH J. B. KATERGI-VAN DER GRIJN

Born a Dutch Christian I lived in Indonesia several years before and after the Second World War, where I made acquaintance with Muslim people. Gradually I saw the Islamic conception of life and the difference between Islam and other religions. Islam reveals itself as the solution of the spiritual and social problems in our divided world. Not only is Islam a religion in the spiritual sense, but in the practical sense as well. God is not a reserved god for a religious service, but God is always and everywhere within ourselves and around us. God's light warms our heart.

world. Why should the Prophet Jesus be better than the Prophet Buddha? When I can accept the Prophet Jesus, why should I not accept also prophets of other religions, as bringers of divine light? There was again Islam, which saved me in my profound confusion. Only Islam bestows honours upon all the prophets, who had been sent to the world with a part of the divine truth, till the coming of the great Prophet Muhammad, who received the complete divine revelations. Islam is a religion of progress and has a universal character.



The writer of this article

Islam appeals directly to human nature and is able to provide us with contentment, which is so necessary for our restless souls.

I was wondering whether a person living in one of the darkest places of our earth — up till now unaware of any religion — would be able to enter into the Paradise of God or not, and what about the preceding inhabitants of the world? We know there are several religions, one against the other. I did not believe that — when judging his deeds — God would first ask the name of the religion of a person. It was God who gave the answer to this burning question by means of the Qur'an. Every good deed of every person is never in vain.

I thought that all the prophets had their task in this

The Qur'an, which contains the true and complete revelations of God, is a source of divine light and offers beauty and spiritual richness to us. Gradually the change took place in myself; I studied and discussed a lot of questions with persons, who gave me their help to find the right path, and finally on 9th March 1955 I embraced Islam at the hands of Mr. S. M. Tufail, M.A., whom I cannot thank enough for his guidance.

When seeking the light of God I never acted under compulsion. I embraced Islam by my own free will and felt that it is true!

"We have indeed revealed clear messages! And God guides whom He pleases to the right way" (The Qur'an, 24 : 26).

THE SUEZ CANAL UNDER EGYPTIAN (U.A.R.) ADMINISTRATION

A brief history of the Suez Canal—Egypt was the losing party throughout

For more than a century and a half Egypt was involved in an unrelenting struggle with France and England over the Suez Canal.

In 1854 a French engineer, Ferdinand de Lesseps, very cleverly managed to make the Khedive Sa'id grant him permission to dig the Suez Canal. De Lesseps also contrived to burden Egypt with all the costs of the project and at the same time deprive her of all accruing profits.

In 1864, Napoleon III, arbitrating in a dispute with the Khedive, issued a verdict compelling Egypt to pay the Suez Canal Company indemnities to the tune of £E.3,360,000, to compensate for the cancellation of some impossible clauses in the concession extracted out of Sa'id by de Lesseps.

In 1866 Egypt paid another £E.2,000,000 to the Suez Canal Company to get rid of another exorbitant clause in the concession.

Nine years later England, taking advantage of Egypt's critical financial position, bought all her shares in the Company (176,602 shares) for £E.4,000,000. In 1929 the value of these shares rose to £E.72,000,000, while Britain's share in the profits for that year reached £E.38,600,000.

In 1876 Europe also contrived to force Egypt to surrender her annual share in the net profits for the sum of £E.880,000, in spite of the fact that Egypt's profits for that year had amounted to £E.869,000.

It is unnecessary to recount here the historical details of the struggle of Egypt in which Egypt was always the loser. In 1935, at a time when international tension was heightened by the war between Italy and Ethiopia, negotiations were started between Egypt and Britain and concluded with the 1936 Treaty. These underlined and established the precise status of the Canal. It was accepted that the Canal was an integral part of Egypt and, therefore, Egypt exercised sovereign rights over it as part of her national territory. The most important of these rights was the right to defend this territory. In spite of the fact that none of the signatories to the Treaty were granted any special privileges in the Canal, Britain persisted in monopolizing the Canal for her own interests and those of her allies.

When war was declared on 1st September 1939, Britain at once occupied with her forces to defend the Canal, which she considered of vital military importance to her own and her allied forces. She availed herself of the provisions of the 1936 Treaty to the utmost, constructed barracks, mobilized her forces and moored her warships in the Bitter Lakes. This defence of the Canal by one single foreign country was itself a flagrant violation of the 1888 Convention.

With the conclusion of the war, the San Francisco Conference, on 25th April 1945, drafted the United Nations Charter. On the basis of Article 2 of this Charter, Britain's occupation of part of Egypt's territory was an illegal act which had to come to an end. Negotiations between Egypt and Britain started in 1946 which resulted in Nokrashi's Government appealing to the Security Council in 1947. The 1950-51 negotiations with the Wafdist Party were completed with a nominal abrogation of the Treaty.

After this things remained static until the Egyptian

Revolution which took place on 23rd July 1952. The major aim of this Revolution was to liberate Egypt from British imperialism and to create a mature Arab national consciousness, which could oppose all imperialist ambitions to exploit it. After lengthy arguments and discussions, Egypt and Britain finally agreed on a common basis for the evacuation of the British troops from the Canal Zone. This was the Anglo-Egyptian Agreement of 1954, according to which the last of the British soldiers was to be evacuated from the Canal Zone on 18th June 1956.

An end of an epoch — Nationalization of the Suez Canal Company (26th May 1956)

Since the drafting of the 1954 Agreement, Egypt's foreign policy had taken an independent turn, which aimed at helping countries under colonial domination to realise their liberation and freedom and, at the same time, follow a policy of the Bandung and Brioni Conferences, by assisting Egypt's desire for peaceful co-existence with all peace-loving nations. However, this policy displeased the Western nations, who thought that Egypt was heading for a policy in which the Western *bloc* did not believe.

Eventually the Western *bloc* retaliated and Britain and America withdrew their offer to help the building of the High Dam. After the Brioni Conference, America announced that it considered financing the High Dam to be inopportune at that moment and also expressed misgivings at the state of Egypt's national economy. The aim of these announcements was to create a feeling of ill-will between Egypt and the countries concerned with the Nile waters and to discredit the soundness of Egypt's national economy in the eyes of the world. Britain followed in America's footsteps without making a careful study of the situation. However, the attitude assumed by both Britain and America in this situation was not brought about as a reaction to Egypt's position at the Brioni Conference, but appeared to have been inspired by the following considerations :

- (1) The arms deal contracted between Egypt and Czechoslovakia which they denounced as disrupting the "balance of power" in the Middle East, and as being a preliminary to the infiltration of Communism in this area ;
- (2) Egypt's recognition of People's China on 17th May 1956, which meant that Egypt did not follow the trends of Western policy ; and,
- (3) Egypt's liberal attitude with regard to all subject nations.

Eventually President Nassir acted in a way which could only serve the true interests of his country. He announced the nationalization of the Suez Canal Company on 26th July 1956. This step put an end to an ugly form of imperialism and exploitation and regained for Egypt her entire sovereignty in the management of this vital waterway.

The canal traffic is running smoothly and constantly increasing under Egyptian administration

Leaving the historical background, the developments of which are well known to everyone, we may now examine the activities of the Suez Canal during the last few years.

The Suez Canal traffic has been constantly increasing during the last few years. In 1954, the number of passages through the canal increased by 3.8 per cent as against that of 1953 and the net tonnage increased by 10.3 per cent.

The administration of the Suez Canal passed from the hands of the Company to the Egyptian Government through nationalization on the evening of 26th July 1956, and by the end of October the traffic through the Canal stopped as a result of the unexpected Anglo-French military aggression. Traffic was thus interrupted as from November 1956 and was not resumed till 10th April of the following year. However, it did not recover immediately its former trend, owing to the fact that a great number of vessels were already on voyage by the Cape route and needed a certain time to resume their way through the traditional short Canal route, and to the boycott of the Canal by certain flags, which persisted some time after the clearance of the waterway. Vessels flying the British flag did not appear again in the Canal before the second half of May 1957, whereas the French flag was not seen before June, and even during this month, out of a total number of 1,268 transiting vessels, 21 only were French. Thereafter, the maritime movement steadily increased till it reached its customary level at the end of June 1957.

The first full month of really normal traffic under the Egyptian administration was July, when all flags were passing through the Canal and all paying to the Egyptian authority. That month proved to be an all-time record in the Canal monthly traffic as regards the total net tonnage of vessels and the volume of goods transported.

In reviewing the activities of the Canal in 1957, we will refer only to the period 10th April/31st December.

The total number of transits during 1957 amounted to 10,958, of which 8,577 were during the second half of the year, against 7,300 transits in the same period of 1955, an increase of 7 per cent. Net tonnage was 89,900,000 tons, of which 63,000,000 tons, or 70.1 per cent, were tankers; 81,300,000 tons of goods were carried through the Canal, of which 55,000,000 tons were oil and oil products.

North-bound goods accounted for 67,200,000 tons, or 82.6 per cent, of all goods traffic, caused by the almost one-way traffic of oil, which represented 80.4 per cent of the weight of the north-bound, and less than 6 per cent of the south-bound goods traffic.

More than 95 per cent of the north-bound oil in 1957 came from the Persian Gulf, Kuwait alone accounting for more than 53 per cent. Oil coming from those countries represented 29.5 per cent of their total production of crude oil during the year. Oil products shipped from Aden are refined there from crude oil imported mainly from the Persian Gulf countries. As regards destination, only six countries (the United Kingdom, Italy, France, the United States of America, the Netherlands, Belgium) absorbed 84 per cent of all north-bound oil. The dependence of the United States of America — the greatest producer of oil in the world — on the Middle East oil is well demonstrated by the fact that 12.6 per cent of the oil passing through the Canal northwards was destined for that country, apart from

the discharge of the Tapline, representing about 16,000,000 tons out of 49,000,000 tons of Su'udi Arabian production and going mainly to the United States of America.

The receipts from Canal tolls during the year amounted to £E.24,500,000, of which £E.19,700,000 were collected during the six months when the Canal was running in full. Net tonnage passing through the Canal during that period totalled 72,200,000 tons, against 58,300,000 tons during the last half of 1955, an increase of 24 per cent, while goods carried both ways showed an increase of 20 per cent (65,400,000 tons against 54,300,000 tons in the same period in 1955).

Average daily transits numbered 47 during July/December, against 45 during the first half of 1956 and 40 during the second half of 1955.

Vessels drawing up to 34 feet were allowed to pass through the Canal as from the beginning of 1958, while vessels of 35 feet draught have been allowed passage as from the end of August 1958.

As is known, 1958 was the first full normal year of the Canal activities under the Egyptian administration and 1955 was the last full year under the old Suez Canal Company administration. Thus our comparison is being confined only to these two years.

During 1958 the number of transits registered a new record of 17,842, with an increase of 3,176, or 21.7 per cent, as compared with 1955 figures, while the net tonnage on which tolls are collected increased by 33.4 per cent over 1955, reflecting thus the tendency towards using larger vessels. The average number of daily passages reached 48.9 as against 40.2 in 1955. Tonnage showed a further increase of 38,700,000 tons to reach 154,500,000 tons. These increases are partly due to the fact that vessels of 35 feet draught were allowed passage at the end of August 1958.

Tonnage under the British flag, though still ranking first in 1958, dropped in percentage from 28.3 per cent in 1955 to 21.4 per cent. It was followed by the Norwegian flag, which increased by about 9,000,000 tons, the Liberian (15.1 per cent) gaining 9,400,000 tons, the French (10 per cent) and the Italian (8.3 per cent).

Goods traffic in 1958 increased by about 32,000,000 tons over 1955, to reach 139,400,000 tons; while south-bound movement increase was only 5,000,000 tons, the north-bound movement registered an increase of 27,000,000 tons.

This increase was mainly accounted for by oil and oil products, which rose from about 67,000,000 tons to 94,000,000 tons, constituting thus 82.4 per cent of the north-bound traffic. Out of this about 51,000,000 tons (or 54.1 per cent) originated from Kuwait alone with an increase of 8,000,000 tons over 1955, while oil shipments from Iran rose by 11,600,000 tons, from Su'udi Arabia about 3,000,000, from Qatar 1,000,000 and from Iraq 1,000,000 tons. The Middle East oil passing through the Canal is mainly destined for the United Kingdom (24,300,000 tons), France (16,000,000 tons), Italy (13,100,000 tons), the United States of America (9,100,000 tons) and the Netherlands (13,200,000 tons).

Generally, the southern regions are supplying mainly raw materials such as ores and metals, oil-seeds, fibres, rubber, timber, etc., while the northern countries are sending through the Canal mainly manufactured goods: metal goods, fertilizers, cement, machinery, railway equipment, chemicals, etc. Cereals and sugar appear on both sides.

TOWARDS A NEW INDONESIAN CULTURE¹

By ACHDIAT K. MIHRADJA

"Thus in Indonesia men are occupied in finding a basis for a new Indonesian culture. The conviction grows that the key to all problems lies in national freedom in its broadest sense — freedom from all oppressions, political and economic, material and spiritual. So all thoughts and theories about cultural problems have been put into the basic ideology of the Republic of Indonesia, which is composed of five principles and popularly called the Pancha Shila."

Indonesia's four culturally well-defined periods

The young nation of Indonesia today is engaged in building a new culture — one which will worthily reflect the ideals and aspirations of a people with new-found freedom and national consciousness.

Indonesians are confident that they have found the basis on which such a culture can be founded : it is embodied in republican ideals and arose from the tensions of thought which preceded national independence.

The crux of these tensions was a choice which many thinkers felt it was necessary to take — whether to build a national culture on regional elements, to follow the Western example, or to look for a cultural model in the Eastern world.

Emerging from this ferment of ideas, modern Indonesia has pledged its future to freedom in its broadest sense, with democratic socialism and humanistic nationalism as bulwarks of policy ; it looks ahead for the fruits of cultural progress.

This is remarkable in a country which, not long ago, still had a feudalistic society, and where people already well acquainted with aeroplanes and electricity were still enveloped in a blanket of superstition.

Before we look more closely at modern reinvigorated Indonesia, therefore, it will be well to glance back at the history of this populous land.

We can discern four clearly defined periods :

- (1) the rule of Hindu-Javanese kings ;
- (2) the rule of Muslim kings who succeeded the Hindu-Javanese ;
- (3) the advent of Western rule ; and,
- (4) modern, nationalistic and vigorously idealistic Indonesia.

The third of these, Western rule and influence, may be conveniently used as a key to the situation, because it is still fresh in the memory and it forms a bridge between the now remote past and the present day.

The dominating feature of the four culturally well-defined periods was feudalism

When Western colonialists first came to Indonesia they found it easier to gain a foothold as the result of a combination of circumstances. There was strife between the two older cultural forces — the Hindu-Javanese and the Islamic. And whereas Hindu-Javanese culture was declining, the carriers of Western culture had the advantage of dynamic vigour which began with the European Renaissance.

The Hindu-Javanese culture was devoted to mysticism and to the belief that people should adapt themselves to nature ; Westernism emphasized rationalism and the need to conquer nature in the interests of man. History has shown that the dynamic culture defeated and nearly destroyed the older culture. Gradually the power of the Hindu-Javanese kings, and after them that of the Muslim kings, was absorbed by the Westerners, economically and politically.

The power of the kings did not pass into the hands of the people, however. The system of government still remained autocratic and absolutist, but the feudal power which still existed was used as a strong support for the colonial power of the West. The feudal class, with "regents" as central figures, was strengthened, and the colonial system rested on feudal power.

As a result, the whole Indonesian society and culture at this stage was under the great influence of the feudal system. Even today, this is still discernible in the regional communities and cultures.

Modern Western capitalism controlled the country for a long time. It did not bring much to enrich Indonesian culture, but caused havoc materially and spiritually. Rational thinking and intellectualism did not come with the shoes and lipstick. Indonesian society was uneasy, but still static — not dynamic as yet. Indonesians could drive cars and manipulate machines, but the spirit of seeking, searching for means to conquer nature, was still lacking.

There were low, middle and high forms of the language. Everyone was still required to respect and worship the teacher, the king and his own parents, whose opinion and commands might not be denied. To kneel down in greeting, and other traditions and manners which depressed the soul, were still standard civilized behaviour. What did not conform to tradition was considered to be trespassing against law and order.

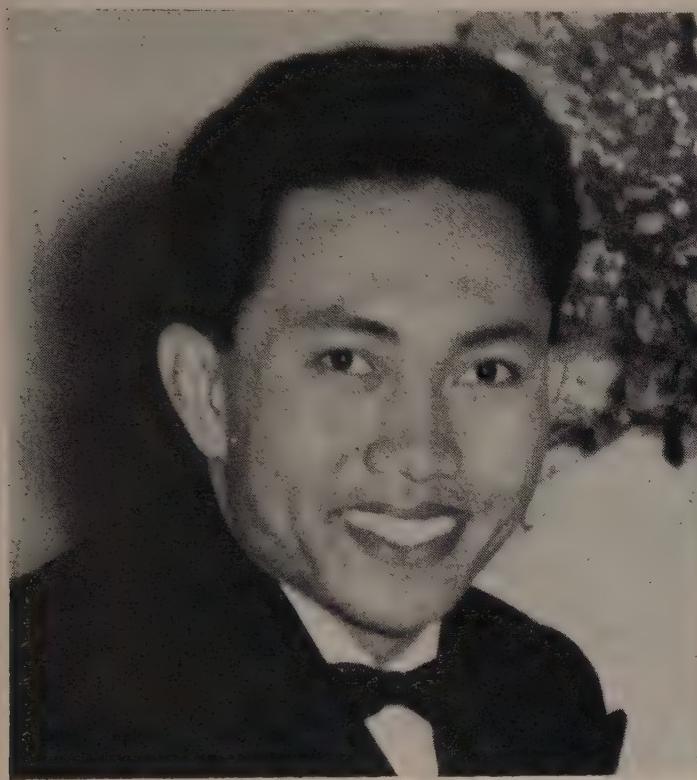
From day to day, year to year, century to century, men lived within a predetermined pattern, generation by generation. The birth of a new view of life and the world was impossible. The lower classes, ruled by a minority, suffered untold hardships ; their souls became dead or static, they cherished no hope other than to find freedom in the grave, or to find consolation in superstitions and simple mysticism.

Culture was vested in and was the product of the feudal class centred on the sultans' palaces, or *kratons*, and the regents' houses, or *kabupatens* ; but since these places, too, were under colonial rule, it was meagre. Only a few elements of this culture still remain, mainly the literature dealing with feudalistic stories and the related dancing and music, such as that featuring the Javanese instruments, the gamelan, and the plays called *wayang Wong*. Even philosophy was based on these plays, such as the "Dewa Ruchi" and the "Ardjuna

¹ Courtesy, the Editor, *The Indonesian Spectator*, Djakarta, Indonesia, for 15th July 1959.

Wiwaha", and on ancient stories like those of Lutung Kasarung and Munding Layu.

Well-known writers and poets like Mangku Negara the Fourth, Yosodipuro, Ronggowarsito and others from Muhammad Musa to Bratawijaya were members of the feudal class. It is not surprising therefore that they wrote mainly about kings and the nobility, love affairs and battles for the hands of princesses, waged with mysterious and supernatural weapons. Fantasy ran riot, and authors wrote with extraordinary flourish using many beautiful words and phrases, and also many clichés. But, lacking real originality, these works deteriorated into doggerel, and many read like so many clichés put together pointlessly.



The theme of these writers was always the same : the fight between good and evil, with much hysterical symbolism around the idea of "abdi-Gusti" (the servant and God). They borrowed heavily from the *Mahabharata*, the *Ramayana*, *Wayang*, *Menak*, the Javanese-Hindu Pandji stories, ancient Sudanese stories, and *The Thousand and One Nights*.

Democracy, liberalism and parliamentarianism, the three fruits of the European bourgeois revolution of 1789, did not come to the Indonesian people. Neither did rationalism nor materialism. The main reason for this was that a national bourgeois class could not maintain itself against the monopolistic system of foreign capital.

Awakening to the harm of feudalism came to Indonesia at the end of the last century

It is not surprising that reaction eventually came, and that it grew with the growth of national consciousness. We can, again, observe several stages :

First, at the end of last century, the European-educated daughter of a regent, the late Raden Adjeng Kartini, saw that

Javanese women were held by traditional ties and bonds within very narrow confines. Her people were left behind in the race for progress. She knew there was no other way to emancipate her sex and people than through Western education, spread among the whole people.

Then, when Japan, an Eastern nation, defeated Russia, a Western country, in 1905, the entire East came to know its own strength. In 1908 a national cultural organization called *Budi Utomo* (Beautiful Endeavour) was established. Soon, however, people saw that cultural movements could not be advanced without independence, so the cultural movement became political.

Political unification of Indonesia began when the national anthem, *Indonesia Raya*, was adopted by the Indonesian Youth Congress in Djakarta in 1928. Then several youth movements merged to form *Indonesia Muda* (Young Indonesia). The slogan, "One country, one nation and one language," was adopted. This, of course, was a spur to create an all-Indonesian culture and to this day the emergence of this culture is a burning question for all young people.

The three basic problems dominate the minds of Indonesia's intellectuals

There are three basic problems, three courses over which debate continues among those who help to shape the cultural destinies of Indonesia. They can :

- (1) take over elements of regional cultures as a basis for an all-Indonesian culture ;
- (2) adapt cultural elements from the West ; or,
- (3) absorb cultural elements from the East (i.e., other Asian countries).

The first two of these points are the more important, because except for the brief Japanese wartime occupation the Indonesians were not confronted with other Asian cultures when under Dutch rule ; and in any case, regional Indonesian cultures were already very similar to other Asian cultures produced by feudal societies.

It is not therefore surprising that cultural problems in Indonesia have always been inter-regional, and concern relationships with Western culture.

The Taman Siswa group

The first and second points are closely related to one another. But there are two schools of thought about them.

Some want to take over elements of regional culture, "to return to Eastern conception," and to use elements of Western culture to make the basis more solid. This group was spearheaded by the educational institute, the *Taman Siswa*.

Others want to take over, completely and unconditionally, all elements of Western culture, and to discard completely the impotent and withered regional cultures. Young writers and poets associated with the cultural magazine the *Pudjangga Baru* hold this view.

One of these writers, Armijn Patne, explained the two schools of thought in this metaphor :

The cultural building has cracked walls and a leaky roof, and the people inside must do something to make it habitable again. The Taman Siswa wants to stop the cracks in the walls and roof, to change one pillar for a new one, still leaving an old building into which sunshine and air could not pour freely. The *Pudjangga Baru* says, "Pull down this building! Build a new one with a new style to let the sunshine come in freely".

Dr. 'Alishahbana

Dr. Sutan Takdir 'Alishahbana took the second view. "We cannot look back to the past static society as a source of a dynamic culture, but must look for it in countries with

the Bantam, Minangkabau and Bandjarmasin kindom. He developed his theme by observing that Indonesian culture could never be a continuation of Javanese, Sudanese, Malayan or other regional cultures. Young Indonesia's task was not to rebuild the Hindu Borobudur or Prambanan nor to erect other similar buildings. He said that archaeological departments would collect stones strewn hither and thither by the ages and would study old books to reconstruct old buildings: to build similar buildings today was for those who could do nothing but copy. He stressed that young Indonesia, with its blood running fast and strong, should open its eyes, its ears and its thoughts, and that all it learned in this way would be digested in its soul.

Such is Dr. Alishahbana's hope that elements of the regional culture will be taken as the basis of Indonesian culture. There he is at variance with the *Pudjangga Baru*, who has lost faith in them entirely.

Ki Hadjar Dewantoro, father of the educational institute the Taman Siswa, said that Indonesian culture must be a "fusion of the elements and the summits of all regional cultures throughout the Indonesian archipelago, both original and new, containing the national spirit".

Sutan Shahrir

Between these two views there is that expressed by Sutan Shahrir in his book *Indonesian Reflections*.

"We cannot accept the thesis that there exists a fundamental difference between East and West, not only in the field of science but also in the cultural field in general. Culturally speaking we are closer to Europe and America than to the Borobudur or Mahabharata or to the still simple Islamic culture in Java and Sumatra."

Most Indonesians are unconsciously looking for a synthesis: they want to adopt Western science but to maintain Eastern philosophy and the Eastern spirit in culture. Shahrir questioned this outlook. "What is this Eastern spirit? Does it mean a sense of morality, purity and religion which was incompatible with Western materialism?" He had heard this statement many times but had never been convinced. He added: "When we view the history of the world as a whole and we understand its growth through its various phases, then the essential differences between Eastern spiritualism and Western materialism will disappear; and the main point will move to the difference between the feudal culture and its universalism on the one hand, and the bourgeois-capitalistic culture with its bourgeois ideology, its modern materialism and modern rationalism on the other hand."

Shahrir concluded that there is no need to make a choice between East and West; both will collapse; they are now in the process of collapsing.

Thus in Indonesia men are occupied in finding a basis for a new Indonesian culture. The conviction grows that the key to all problems lies in national freedom in its broadest sense — freedom from all oppressions, political and economic, material and spiritual. So all thoughts and theories about cultural problems have been put into the basic ideology of the Republic of Indonesia, which is composed of five principles and popularly called the *Pancha Shila*.



Sutan Shahrir

"There is no need to make a choice between East and West; both will collapse; they are in the process of collapsing."

dynamic societies, in Europe, in America and in Japan," he said. "Indonesian history begins at the 20th century, with the birth of a new generation, that with full consciousness opens a new road for its people and the nation."

Dr. Alishahbana called the period before the present one the pre-Indonesian or barbaric period. The Indonesian period, he maintained, could not be a continuation of the pre-Indonesian; nor could it be a revival of the Muslim kingdoms which preceded the arrival of the Dutch, such as

TURKISH LITERATURE

(II)

By DR. OGHUZ TURKHAN

Leading Divan poets

'Ali Sher Nava'i (1441-1501)

Nava'i was born in Turkestan during a period of Turkish supremacy, both in Europe and in Asia. He was a protégé of his schoolmate, the Sultan Huseyn Baykara, whose court in Herat was a centre of art and culture, as bright as Istanbul. Nava'i, a refined musician and painter as well as a poet and author, was also celebrated for his protection and patronage of artists from every corner of the globe. A conscious nationalist, he set out to demonstrate the supremacy of the Turkish language over the Persian.

His poems are collected in ten *Divans* and six separate volumes. He is also the author of 32 further books in prose ranging through history, religion and semantics, the best-known of these being the *Muhaakamah al-Lughaat*, or Trial of the Languages, which was published one year before his death. He wrote in the Eastern Turkish dialect, the Chaghatai, as well as Persian. Classical perfection, blended with a subtle sensitivity, was the hallmark of his work, which was known and admired not only in Anatolia but throughout Azerbaijan, the Crimea, Kazan, Transoxania, Turkestan, and even as far as India and Iran. Nava'i deeply influenced the burgeoning Ottoman-Turkish poetry, and for centuries was read, discussed and imitated. His works were required for reading at the universities, the Turkoman troubadours sang his verses, and the Shamans of Eastern Turkestan chanted them as holy words. Nava'i is the only great poet who transcended the dialect barriers of the Turkish world. His *Muhaakamah al-Lughhat* bolstered Turkish belief and confidence in the merit and achievement of their culture, when they were faced with the great culture of the Middle East after Turkish conversion to Islam.

Avni (Sultan Mehmed II, the Conqueror, 1430-1481)

Mehmed became Emperor of the Ottoman Turks at the age of 21, and two years later conquered Constantinople, now Istanbul, a turning point in world history. During his 30 years' reign, he defeated and conquered two empires, seven kingdoms and 200 towns. A poet as well as a man of action, Mehmed wrote under the pen-name of Avni. Speaking seven languages, he was also a man of considerable culture, and his court attracted writers, poets and painters from places as far apart as Italy and India. He subsidized others who lived in even more remote regions. Besides the title of "Conqueror" he also earned the name of *Abu'l-Khayrat* — the Father of Good Works.

His favourite poetic form was the *Ghazal*, and his work has been assembled in one *Divan*. A poet of great refinement, E. J. Gibb, his translator, has compared some of his poems with those of Shakespeare. The following is an interesting harbinger of what the English dramatist was to write more than a century later :

Even as thou sighest, Avni, shower thine eyes with tears fast as rain,
Just as follows hard the thunder-roll the floods in drear array.

In act one, scene five, of the *Twelfth Night*, we read :

With adorations, with fertile tears,
With groans that thunder love,
With sighs of fire.

Avni's influence was so far-reaching that in some quarters there is a tendency to view him as one of the founders of the Ottoman classic literature.

Fuzuli

Fuzuli (1494-1555), a member of the Azeri branch of Turks, was born near Baghdad. With the conquest of this city by Suleyman the Magnificent, he became an Ottoman citizen, and though yearning all his life to go to Istanbul, he could never bear to leave Baghdad, where he ended his days.

With the exception of his *Mathnavi*, his *Ghazals* and other poems have been gathered into one *Divan*. Of the *Mathnavi*, there are four of them : *Layla ile Majnun*, a romance with overtones of the "Romeo and Juliet" story, is the most celebrated. Other works include *Bangu-Baadah* (Opium and Wine), a mystic poem, and, in prose, *Hadiq-e-Su'adaa* (The Garden of the Blessed).

Fuzuli is one of the greatest, perhaps the greatest, *Divan* poet who ever lived. A lyric poet of platonic love, he fused emotion, thought and imagination into a fabric of exquisite beauty. Love, sorrow, sacrifice, sincerity and a philosophic attitude towards life, these are his themes. "Open wide your heart to all the pains and sorrows of the world, feel compassion and sympathy towards the world of sorrow — there lies the secret of moral satisfaction. . . . Greatest of man's pain is the pain of love, which makes a man humble, mature, and fills his life. The only light in this terribly empty life is the passion of a great and sincere love."

His imagery is filled with colour and motion, and rich in alliterative music, as in this brief description of a brook :

To reach thy feet, insistently dogged it runs,
The wandering water keeps hitting its head from rock to rock.

A free translation by an American poet, Lawrence E. Patterson, which appeared in "Contemporary Turkish Poetry" in *The Poetry Book Magazine*, Vol. 5, No. 3, 1953, New York, gives some idea of the quality of his work :

The turning wheel brings luck and woe as weapons in the war of years,
Taken my heart in the battle of love while the sword's edge weeps black tears.
Dark her tresses like the clouds of evening, jealous of the shining moon,
Around me these coiling locks rain in my heart like black tears,
As on the thorn's point the love-drunken nightingale dies for desire of the rose,
So the beams of her moon-like glances rip from my heart black tears,
Singing in this cypress haunted desert, I haunt the cypress that haunts my heart,
And at her cruel oasis Fuzuli drinks his blood, while the wounded sky weeps black tears.

No translation, however, can hope to duplicate precisely the original, and this is particularly true of Turkish. The following quotation, for example, is probably the most admired and imitated two lines in all Turkish poetry, but to render it into English is well-nigh impossible:

Dest bu-si arzusu-yle olursem dustlar
Kuze eylen topragim su-unu aninla yare su.

Fuzuli was a perfectionist, but his intense romanticism infused such radiance into all he wrote, that the classic form in his hands never degenerated into mere displays of cold virtuosity. His masterpiece is the novel in poetic form, *Leyla ile Majnun*, already referred to above, and which will be referred to in a later section. He was also a wit and satirist of no mean ability, as his *Shikayatnameh* (The Complaint) shows.

Widely read and imitated, and model for all Turkish poets from the confines of Asia to the centre of Europe, no Turkish poet, with the exception of Nava'i, has had such tremendous influence. As has already been said, his *chef d'oeuvre* was *Leyla ile Majnun*, written in the *Mathnawi* form. With this monumental work, the *Mathnawi* practically came to an end. The influence of Fuzuli has even extended down the centuries into the present, and in his *Maqbar*, a collection of verse by the contemporary poet 'Abd al-Haqq Hameed (d. 1927), we come across lines and turns of phrase heavily permeated with the spirit of the earlier poet.

Mahmud 'Abd al-Baqi (1526-1600) was born in Istanbul of a somewhat poor family, his father being a *muezzin*, or summoner to prayer. In his youth, Baqi was a saddler, but he soon gave up his trade to devote himself entirely to literature. It was not long before his verses attracted the attention of Sultan Sulayman the Magnificent, who esteemed him so highly that he even wrote a poem in his honour. During the subsequent reigns of Selim II, Murad III and Mehmed III, Baqi was still very much admired, and rose to a position of considerable eminence. Having studied law, in later years he occupied the highest legal position in the empire. Baqi, whose name means "Enduring", had the following distich engraved on his seal for legal documents:

Fleeting is the earth, therein no faith lies,
He doth alone endure (Baqi), all else dies.¹

With the exception of his *Marthiyyah* (Elegy), his poems have been published in *Divan* form, part of which has been translated into German by Von Hammer. Baqi's name has become synonymous with the period of Suleyman the Magnificent, one of the most glorious in Turkish history. The excitement, colour and greatness of the Ottoman Empire are all reflected in his work. A master of formal beauty and melodic rhyme, he strived, above all, to arrange his words in such a manner that an impression of music was created in the ear of the reader or listener. Ideas, images, sentiments and vocabulary were cunningly compounded to achieve this effect. His verse was, nevertheless, extremely economic and highly concentrated. Within a couple of lines he endeavoured to use the most brilliant imagery and musical syllables that would yield the most significant results. A rather simple example is his simile of a tulip, bright red outside and black

within. With a clever turn of phrase he likens it to a fire, burning from the centre and spreading outward.

Baqi was an hedonist, and his poems express the joy of living, as in the richly descriptive "Ode to Spring" with its wealth of imagery and colour. Above all, however, he had an astonishing talent for conveying the majesty and amplitude of the Ottoman Empire. His greatest work is his "Elegy", the *Marthiyyah*, written upon the death of his friend, Sultan Suleyman the Magnificent. The poet was deeply moved, and the poem is the noblest achievement in all Turkish literature. In its structure, it has something of the geometric beauty and timeless quality of the mosques — the Suleymaniye and Selimiye, which also belong to this era. John K. Birge in his evaluation of the "Elegy" remarks that "had all his poetry been on this level, Baqi might have been one of the greatest poets in the world."²

Nef'i

Nef'i (1582-1636). At an early age Nef'i came from his birthplace, Erzurum, to Istanbul, where he was to distinguish himself as a brilliant poet. Although a courtier, he never hesitated to criticize wrongs and wrong-doers, no matter how high their position. His sharp wit, coupled with a destructive gift for satire, naturally made him many enemies. Finally Sultan Murad IV, also a poet, but better known for his terrible temper than for the quality of his verse, forbade him to write further satire. As the poet bowed low before his Emperor, he immediately improvised the following, a far from flattering reference to the Sultan's poetic talents :

I promise as of now not to use satire on anyone,
God forbid, should you not have stopped me
I would have ended satirizing the unfortunates
Who blissfully think they're poets.

Murad, however, sincerely liked him, and Nef'i was permitted to go unharmed. But the irrepressible poet was unable to resist temptation, and it was not long before he had written a scathing satire on the Grand Vizir, a court official roughly equivalent to the modern Prime Minister. The verses spread over the town like wildfire, and soon everyone was spreading them with relish. Summoned once more into the presence of the Sultan, the truthful Nef'i admitted the authorship of the poem. This time he had gone too far, and the Sultan had him beheaded.

His *Qasidah* verses have been collected into one *Divan*, and his satires in a separate volume. He was not only a master of the satire, but also of its complementary form, the *Qasidah*, or eulogy. Grandeur and brilliance are two words that can be applied to his poetry. Nef'i's choice of language frequently achieved perfection, and such was his skilful juxtaposition of words, meaning and rhythm, that his verses are imbued with an extraordinary onomatopoetic quality : we hear the thunder of guns, the clang of swords, and the gentle whisper of a spring breeze in these stanzas.

Ahmed Nedim

Ahmed Nedim (1681-1730) came from an illustrious and long-established family. Appointed Court Librarian by the Grand Vizir, Ibrahim Pasha, son-in-law of the Sultan, Nedim was to become the friend and protégé of Ibrahim. Nedim is the personification of the lavish living, magnificence and enlightenment of his age, which is known in Turkish history as "The Tulip Period", so called after the gardens of that era which were passionately admired. Whilst parties of unsurpassed magnificence were held in the thickly planted

¹ Gibb, p. 233, from Von Hammer's *Geschichte der Osmanischen Dichtkunst*.

² Encyclopaedia of Literature, New York, 1946, p. 1063.

tulip gardens by the shores of the Bosphorus, the Grand Vizir was quietly working out reforms for the general good, behind the scenes. But a revolt broke out, mobs wrecked the marble palaces, the Grand Vizir was murdered, and progress came to an end. During this period of domestic strife, the poet Nedim died when he fell from a roof.

Although his poems, collected in *Divan* form, show the all-pervading hedonism which permeated the period, they are even more remarkable for one characteristic. Nedim was one of the first of the *Divan* poets who dared break away from the rigid canons of classicism that had held sway for so long. He was an independent artist, and he broke many rules to suit his own temperament. With an exquisite delicacy and clarity of expression, Nedim harmoniously blended meaning and melody to convey a certain mood — and if the rules got in the way, so much worse for the rules. He pruned his vocabulary of the conventional foreign words and expressions that had become indigenous to the *Divan* form, and even went so far as to write many poems in the folk tradition, thus bringing that disdained literature to the attention of the academicians. With this fusion of the *Divan* and folk he started a literary revolution, but it was short-lived, for the *Divan* poetry scarcely survived him.

Another unique quality of Nedim is that he is the most "local" of the *Divan* poets. He brings such a sense of immediacy to his writing that we see and breathe the sights and smells of 18th century Istanbul. The gardens of Sa'dabad, with their flowery walks dotted with the figures of young girls, the gurgling marble fountains, and the gold-painted boats sailing serenely down the Bosphorus, come alive once more, clothed in a riot of colour and music. Adhering closer to reality than the conventional *Divan* poet, he eschewed the traditional descriptions of feminine beauty, which were culled from the Persian or Arabic. His women were not "dark-haired" or "dark-eyed". They were Turkish girls and Nedim saw them as they were with "hazel-green eyes", "brown eyes" and "chestnut hair".

It took almost two centuries for the influence of Nedim to be fully felt, for it was only then that he was completely understood. His purer vocabulary, his vivid portrayal of the local and national scene, and, above all, his passion for Istanbul, endeared him to modern readers. The modern poet Yahya Kemal, sometimes considered the most important contemporary figure, has absorbed much from Nedim, whose influence is discernible in his *Ghazals*, particularly those that deal with the city of Istanbul.

THE TRANSITION PERIOD

The Tanzimat School (1860-1895)

By the nineteenth century, both Folk and Mystic literature had finally reached a dead end. The French and Industrial Revolutions were changing the face of the Western world, and rapidly outstripping the Ottoman Empire. The more progressive elements of the Ottoman intelligentsia soon realized this, and presently a literary revolt was under way. This group, the *Tanzimat* school, were, like generations of writers before them, to leave their impact upon politics, and from them sprang the party known as the Young Turks.

The *Tanzimat* school went through two stages. In the beginning, the exclusive function of art was to concern itself with social questions and social ideals. Later, however, in the second stage, the dictum of art for art's sake gained ground, though social consciousness still pervaded the work of the young writers. Political reform, freedom, nationalism, constitutional government and a deep respect for human

values, was their principal concern. Poetry, though still held in esteem, began to lose its ancient predominance, and new literary forms, borrowed from the West, particularly France, were eagerly examined and copied. The essay, the novel, modern drama, translations and adaptations, short stories and newspaper articles were powerful and valuable stimuli for these young writers.

Although realism exerted a considerable attraction, romanticism proved to be more popular. Both groups, however, had one common interest, an intense preoccupation with death. The tragic view of life seemed to prevail, consequently most drama and novels of the period had what is conventionally known as "an unhappy ending". It is interesting to note that almost all of these young intellectuals still used the somewhat stilted and artificial language of *Divan* literature. This 600 year-old heritage was such a part of them that it could not easily be discarded. The poets too still chose to write in the classical 'Aruz measure.

The leading figures of these two phases of the *Tanzimat* school were both eloquent and gifted, and will be discussed later in this section. Alongside them were a number of powerful newspaper publishers. The activities of these two parties, creative writers and newspaper men, sounded the death knell of the old *Divan* literature, although Mu'allim Naji, an extremely talented writer and poet, scorned all the new ideas, and continued in the old manner. As has already been said, the *Tanzimat* paved the way for the Young Turks, who in turn sowed the seeds for the Revolution of Ataturk a quarter of a century later.

The *Tanzimat* writers also exerted a considerable influence in yet another direction. They broke down forever the narrow, exclusive circle which for centuries had claimed the prerogative of understanding non-Folk literature. A new reading public came into being, and the movement gained impetus with the translations from the West that now appeared in Turkey. The second stage of *Tanzimat* was to accelerate this process even further.

Leading figures of the Tanzimat school

Namik Kemal (1840-1888)

Namik Kemal, whose real name was Ahmed Kemal, was the rallying point for all the progressive thinkers and writers of the nation. He started his literary career at a fairly early age, when he became a columnist for the newspaper *Tasviri Afkar*. With a few young friends he formed a secret society, the Young Ottomans, which was aimed against the autocratic rule of Sultan 'Abd al-'Aziz. Arrested, he contrived to escape to Europe, and in Paris reorganized the underground party of the Young Ottomans. It was at this time Kemal published his epoch-making newspaper, *Hurriyet* (Freedom), in London and later in Switzerland, from where it was smuggled into Turkey.

In 1870 he was allowed to return home, and continued to influence public opinion with newspaper articles. Three years later, his patriotic play, *Vatan Yahut Silistre*, caused such a commotion that he was arrested, exiled and imprisoned on the island of Cyprus. Released by 'Abd al-Hamid II, he continued to agitate for constitutional government, and once more was exiled, this time to the island of Midilli, where he wrote further plays and his "freedom" poems which were secretly circulated within Turkey. Successive moves from island to island failed to break his spirit; indeed, his poetry became more and more outspoken as he continued to demand liberty and human rights for all Turks, regardless of the Sultan's wishes. Kemal's newspaper

articles, plays, poems and novels were all calculated to stir the Turks politically. Broken in body, but not in spirit, Namik Kemal died in 1888 on the island of Rhodes, where he was being held.

He wrote six plays, two novels, *Intibah* and *Jezmi*, a polemical poem, *Takhibi Kharabat*, an uncompleted history of the Ottomans, various essays and newspaper articles, and, most important poetry.

As a playwright and novelist, Kemal had one serious shortcoming : he never mastered the technique. In fairness, however, it should be pointed out that he was a pioneer in fields that were new and revolutionary to the Turks, whereas the West had centuries of experience in these two forms. However, Kemal had the distinction of being the first Turkish playwright to have his work performed on the stage. The vigour of his ideas and language go a long way towards reconciling us with the paucity of his technical accomplishments. He even went so far as to advocate a republican régime rather than a constitutional monarchy, a startling idea in the late-nineteenth century Turkey.

Namik Kemal is generally accepted as one of the finest poets in the Turkish language. Strongly influenced by Nef'i and other *Divan* writers, he is nevertheless a figure of striking originality, and never has a man cried so passionately and fearlessly for freedom. In an epic and masculine manner, Kemal voiced the unspoken yearnings for liberty that were gradually stirring an entire nation.

Have Fate gather all its tortures and miseries and come unto me,

I shall be dishonoured if I ever cringe and turn from dedication to my nation,

he wrote, and even when he was about to be arrested, he was working on a poem that ended with these words :

Who cares if the despot is an exalted one,
We will still destroy the very foundation of cruelty.

These poems are not only a part of the Turkish heritage, but are synonymous with the Turkish love of liberty.

'Abd al-Haqq Haamid (1852-1937)

Member of a distinguished family of intellectuals and diplomats, Haamid was educated in Turkey and Europe. As a career diplomat, he spent years in Paris, London, Teheran, Beirut and Bombay, where he absorbed the different cultures of the East and West, which were later to show luminously in his work. After the Revolution of the Young Turks, he became a senator, and, following the Ataturk Revolution, a member of parliament.

Haamid, a remarkably talented writer, was a poet and a dramatist. Although his plays were not written for stage performance, such is the sweep of his imagination that they have a universality almost akin to Shakespeare and Corneille. Indeed he has frequently been compared with these two writers, for his language (he used both prose and poetry in his dramas) has been deeply influenced by them. Like Shakespeare, Haamid's characters are from every walk of life and from a huge diversity of countries. Perhaps for the first time in Turkish literature, a writer successfully combined the characteristics of the West and the East.

Haamid's poetry ranges from the impressionistic, *Baldah* (the City), an account of his life in Paris, through the pastoral, *Sahra* (Open Spaces), to the intensely personal and lyrical, *Maqbarah* (The Tomb). The last-mentioned was written after the death of his wife, and has become one of the most celebrated classics in the language. A long poem of

uneven quality, it has nevertheless passages of unparalleled force and beauty where the poet mourns his sudden loss.

It is ironic to note that the influence of this writer, so occupied with new forms and fresh ideas from the West, should have been retrogressive. By borrowing freely from French, Persian and Arabic vocabularies, Haamid reversed the trend towards a purer and simpler Turkish, and it was not until two generations later that the language rid itself of such foreign influences.

Ahmad Midhat Efendi (1844-1912)

Ahmad Midhat has been described as a writing machine who could produce a book as easily as smoking a cigarette. Certainly his energy was prodigious and his knowledge encyclopaedic. Books on history, mathematics, law, chemistry, economics and biology flowed from his tireless pen, apart from 83 novels, which he somehow found time to dash off between these tasks. Writing in everyday Turkish, Midhat was obsessed with the idea of educating the people, and, apart from the activities mentioned above, he found yet another outlet in the columns of the newspaper, *Terjumani Haqiqat*. His efforts met with astonishing success, and he was responsible for the nurturing of a completely new reading public. Today his works are no longer read, for the public whom he educated soon outstripped their master and left him far behind. He was, however, a vitalizing influence in Turkish letters, and for that he will always be remembered.

The Tharvat-i-Funun School (1895—1901)

Under the guidance of Raja'jizade Ekrem, a *Tanzimat* writer, numbers of young authors grew up around the literary magazine *Tharvat-i-Funun*, which was destined to give its name to this new school. Although the movement was short-lived, the vigour of its ideas was to have a considerable effect upon the course of Turkish literature.

In certain respects, *Tharvat-i-Funun* was a continuation of the *Tanzimat* school, particularly its second phase, which stressed the doctrine of art for art's sake. Sufficient time had elapsed, moreover, for Western literary ideas and techniques to be more fully understood and integrated into the Turkish tradition, consequently the work of the *Tharvat-i-Funun* was superior to that of the *Tanzimat*. The French realists, notably Zola, had a considerable influence upon the *Tharvat-i-Funun* novel, whilst the poets borrowed heavily from the Parnassians and Symbolists. Following the example of Haamid, their language was thickly studded with foreign words, and instead of attempting to reach the people, their work was designed to appeal to a small, esoteric circle. Despite this artificiality, their poetry added a new richness and polish to Turkish literature. Opening new avenues in literary forms, the traditional *Aruz* measure was handled with supreme ease, the Western sonnet was introduced into Turkish, and free verse was blended with the *Aruz*.

The *Tharvat-i-Funun* novels and short stories closely follow their Western models, although their subject matter and leading characters are drawn from a very narrow circle—the salon intellectuals, a group to which the writers themselves belonged. The short story of the period, however, showed a somewhat broader breadth of vision.

In almost all the work of the *Tharvat-i-Funun* writers, the prevailing moods are those of an acute morbidity, pessimism and preoccupation with death and sickness. Such despair was probably born from the feelings of helplessness and anguish that had swept over the intellectuals faced with the continuing tyranny of 'Abd al-Hamid II, the Red Sultan.

Leading figures

Tevfik Fikret (1867-1915)

Fikret, whose real name was Mehmed Tevfik, was educated at Galata Saray, a Turkish school with a French curriculum. Later he became its director. His reputation started to grow after he joined the literary review *Tharat-i-Funun*, and it was not long before the new school looked to him for leadership. In 1901, however, the magazine was closed by the Government, and Fikret retired to the isolation of his villa, where he remained silent until the revolution of 1908 finally broke the dictatorial rule of the sultan. Fikret then became co-publisher and co-founder of the newspaper *Tanin*, but he soon retired since his intransigence in matters of policy made co-operation impossible.

In his poetry, Fikret was a magnificent technician. The melody of his verse, and the natural ease with which the rhyme seems to occur, as though by sheer coincidence, at

the end of each line, make his poems a real *tour de force*. For Fikret, the rhyme was designed rather for the ear than the eye. This treatment marked a clear departure from most previous poetic tradition. His best-known collection of verse is *Rubab-i-Shikastah* (The Broken Lyre).

Although his technical dexterity was prodigious, the intellectual content of his poems was frequently surprisingly empty, and his train of thought confused and halting. He owes his distinction to the musical quality of his verse. All the *Tharat-i-Funun* poets were influenced by him, but the emergence of the Nationalist school severely limited his effect upon subsequent generations.

Khalid Ziya (1865-1945)

Frequently known as the dean of Turkish novelists, the work of Khalid Ziya will be examined in the chapter "Short Story and Novel".

What They Say About Us...

"CHRISTIANITY IS LOSING AFRICA"

New York, March 19.—Mr. Lisle Ramsey, President of the Religious Heritage of America — comprising Protestants, Roman Catholics and Jews—said here today that Christianity was losing ground to Islam in Africa because of its insistence on monogamy. Mr. Ramsey, returned from an eight-week African tour, said Christian forces should "work out some means so a man can be accepted even if he has more than one wife."

"Unless Christianity has the vision to accept Africans in their present environment, then Christianity will lose Africa, and Africa will lose any chance of freedom."

Christianity was the only real hope for democracy in the emerging countries. It was losing in the struggle. "It's a bleak picture."—*The Observer*, London, Sunday 20th March 1960.

ISLAM IS HELD AHEAD IN AFRICA CONQUEST

Graham says Christianity needs more U.S. Negro and Native Missionaries

Addis Ababa, Ethiopia, March 12 (AP).—Christianity, Islam and Communism are battering for the minds and hearts of Africa's uncommitted millions and at the moment Islam is making the greatest progress.

This is the conclusion drawn by the Rev. Dr. Billy Graham after an eight-week crusade through East, Central and West Africa.

The American evangelist travelled thousands of miles and spoke from dozens of pulpits. He talked to hundreds of missionaries and clergymen of various faiths. Bible in hand, he met with heads of state and suspicious bush dwellers.

"I have met a number of people who think Africa may eventually be overwhelmed by Islam," Dr. Graham said recently. "This presents to Christianity and Christian forces in Africa a tremendous challenge and responsibility."

Islam held leading

Population statistics for Africa are incomplete and misleading, but it is estimated there are about 40,000,000 Africans who still worship the old bush gods and are not

committed to any world ideologies. More of them are turning to Islam than to Christianity at the moment, Dr. Graham said.

Islam, he said, is less demanding than Christianity. And above all it permits the African, traditionally polygamous, to have more than one wife.

Christian churches, he added, cannot compromise here. They cannot admit to full membership a man with more than one wife.

Dr. Graham did not elaborate on Communism's effort to spread its atheist ideology in Africa. It is at present considered the weakest and most recent entrant in the contest.

Communists seem busy

But Communists appear to be busy wherever they can gain a foothold in this continent.

Christian missionaries worked devotedly and died by the hundreds to convert Africans. They built schools, hospitals and churches. Dr. Graham's Southern Baptist Church

has built hundreds of schools in Nigeria alone, but Nigeria is predominantly Moslem.

The solution is more missionaries, Dr. Graham said, and particularly American Negro and African missionaries.

"When I get home I am going to say as often as I can that we need more American Negro Christians working in Africa," Dr. Graham remarked. "And even they are not as acceptable as Africans."

Universality stressed

Almost every time he preached, Dr. Graham emphasized that Christ was neither white nor black and that Christianity was neither European nor American.

"Many Africans believe that Christianity is European," Dr. Graham said in an interview at the close of his African

crusade. "Many paintings they see show Christ as a European. In this time of great change in Africa, this causes them to feel that perhaps Christ was a European and they would choose another religion."

Dr. Graham brought his message to more than 300,000 people at twenty-four major outdoor services. The major meetings were held in Liberia, Ghana, Nigeria, the Federation of Rhodesia and Nyasaland, Tanganyika, Ruanda-Urundi, Kenya and Ethiopia. An unscheduled meeting also was held in the Senegal Republic. . . .

Local church workers will be following up Dr. Graham's converts for months and missionaries deep in the bush will remember his visit for years."—*The New York Times*, 14th March 1960.

15 MILLION AFRICANS TURN TO ISLAM WITHIN THE LAST FOUR YEARS

The following article by Sir Alec Kirkbride, former Ambassador in Libya, appeared in the *Daily Telegraph*, London, on 11th March 1960:

"A little discussed but highly interesting aspect of the contemporary African picture is the well-organized campaign, directed from Cairo, to win over to Islam both the pagan Africans and the African Christians. The fact that this effort has gained some 15m. new adherents for Islam during the first four years gives the measure of its success, and the lack of publicity which has so far marked the work is a tribute to the discretion with which it has been launched and prosecuted.

"There are a number of fairly obvious explanations for the appeal which Islam, as against Christianity, has for Africans. In the first place, there is the comparative simplicity of the creed preached by the Moslem missionaries and, possibly more important still, the absence of competitive forms of the faith such as mar the representation of Christianity in the mission field. There is also the consideration that Islam permits polygamy, a custom still practised by those who retain their primitive beliefs.

"Again, very little race prejudice is shown by Moslems — it is only among Christians that any real colour bar exists. Lastly, many of the negro peoples among whom Islam is being spread already have some knowledge of Arabic, the language of the Koran.

"In addition to what might be called these natural advantages of Islam, the organizers of the campaign are creating others, this time political. They preach that Christianity and European imperialism are inseparable; that the European conquerors subdued the African peoples by force and then introduced their victims to their own particular brands of Christianity as part of a cheap method of holding them in subjection. Unfortunately, many European policies in Africa, now and in the past, give the Africans good grounds for believing these taunts.

"It might be argued that Islam has always been a

militant faith and that the present activities are only in keeping with the Prophet's instructions to convert the world. An examination of the source of the campaign indicates, however, that the movement, although religious in appearance, has a political basis. Its directors are members of institutions known as the African League and the African Association, and these bodies are linked to the Afro-Asian Peoples' Solidarity Council which now has its headquarters in Cairo.

"This organization was brought into being by Nasser with the encouragement and participation of the Soviet Union. Its original design was to break the influence of the Western Powers in the Middle East. A secondary objective — which may or may not have been shared by the Russians — was to promote the greater glory of Egypt. Membership included a number of non-Moslem States, but most of those the Council purported to represent were Moslems.

"Presumably both the Egyptian and Russian Governments are supporting the campaign, but with different motives. The Egyptians wavered for some time, after achieving their independence, between describing themselves as Arabs or Africans. Eventually they decided to be Arabs, but having failed to impose themselves as the leaders of the Arab world they have probably decided that pre-eminence in Africa would be some consolation.

"The wholesale conversion of the negro peoples to Islam by missionaries from Cairo would go far towards that end, especially if the proselytising had an anti-European basis.

"From the Russian point of view, the conversion of the Africans away from Western Christianity would be an important step towards the destruction of the influence of the Western Powers in the African continent. There is also the possibility to be taken into account that the Russian interest in Africa arises in part from the manner in which Red China continues to extend a dominating influence over Asia."

CHRISTIANS FACE CRISIS IN AFRICA

Days of White

Mission Ending

Church "study Islam" project

Christian missions in Africa are facing a crisis. The leaders of Islam have thrown off the apathy with which they

accepted the religious implications of colonial government by European Powers.

A resurgence of zeal for the conversion to Islam of the

coloured races has accompanied the winning of political independence and the strong ties of natural sentiment.

With government according to the principles of Mohammed becoming practical politics, a new vitality is being infused into what is held out to be the black man's religion. In this the hand of Cairo exerts strong political pressure.

In a recent article in *The Daily Telegraph*, Sir Alec Kirkbride, former Ambassador in Libya, estimated that 15 million Africans had been converted to Islam in four years.

Revised approach

The principal missionary societies working in Moslem countries have recently been revising their approach to an expanding Islam. An Islam in Africa Project has been undertaken by the International Missionary Council, composed of missionary organizations in 38 countries. The purpose of the project is to :

- (1) Secure more adequate and thorough knowledge of Islam in Africa, its belief and practices, the facts about its expansion, the extent to which Christians are in effective "encounter" with it, and the ways in which churches and missions should fulfil their Christian obedience in that "encounter".
- (2) Provide training for Christian workers of all types whose work offers possibilities of contacts with Moslems, in the understanding of Islam in Africa and in Christian responsibility towards Moslems.
- (3) Stimulate among churches and missions concerned a deeper sense of their responsibilities towards Moslems.

The new approach to Islam is essentially reverent and sympathetic, no longer that of a benefactor bestowing gifts on a pauper. On the higher religious and philosophic level it has been greatly influenced by Canon Kenneth Cragg, who has worked in the Near East, and who was Professor of Arabic and Islamics at Hartford Seminary in the United States from 1951 to 1956.

In 1957 Dr. Cragg published *The Call of the Minaret*, a book which has profoundly influenced the Church's attitude to Islam. His approach recognizes the significance of Mohammed to the Moslem and what God has revealed of Himself through the Koran and the spiritual life of Islam.

The old missionary offensive is, I gather, being dropped, though it must be some time before native Christian teachers and catechists are trained to adapt it to the needs of the uneducated.

The project has been greatly assisted by Dr. J. S. Trimingham, formerly a Church Missionary Society mission-

ary in Sudan and now a lecturer in Glasgow University. His special survey of Islam in West Africa showed that there were vast areas uncommitted to a choice between Christianity and Islam.

But the movement of all West African territories towards political independence had brought out the strength of Islam. This was particularly notable in Nigeria and Sierra Leone, where, incidentally, propagandists are making clever use of the radio and the Press.

Converts mainly pagan

Dr. Trimingham emphasized the necessity for Christians in direct contact with Moslems to command respect through their knowledge of Islam.

The most difficult aspect of the expansion of Islam is its progress among the working people, whom it is difficult to reach. Converts are, it appears, mainly pagan, and the form of Islam they embrace is easy-going, not strictly Koranic or philosophical.

Language offers formidable difficulties, particularly in its dialects. Recently, for instance, when I was in Sudan, I found that a doctor operating over a wide area had to employ a native nurse in every village to interpret the dialects of patients.

It is fairly certain that the day of the white missionary in Africa is ending. For that reason the strengthening of native churches is of paramount importance.

Roman Catholic missions have the great advantage of the monastic orders living in community, such as the White Fathers, who are spearheads of Christian evangelism against the hardest resistance in the Moslem world.

Unlike non-Roman missions, their members accept a lifelong assignment free from the cares of family responsibilities.

Suspect activities

Missions of all Western churches are suspect, so much so that it is dangerous to mention the names of persons working at specific centres in association with the Islam in Africa Project.

The embassies of Moslem nations scrutinize closely, I am told, not only the national Press, but also local country newspapers in which innocent references to particular people may cause great embarrassment and even the withholding or cancelling of visas.

The Eastern Orthodox Christian Churches are not feared, because they disavow proselytizing. Thus, the Ecumenical Patriarch was able to make a dignified progress in the Levant recently.—*The Daily Telegraph*, London, Monday 21st March 1960.

ISLAMIC CULTURE MAGAZINE

ESTABLISHED 1927

A quarterly Journal of International repute

It contains contributions from recognized authors on Islamic Studies and Culture

ANNUAL SUBSCRIPTION: India Rs. 15/- Foreign £1-10-0 U.S.A. 6 dollars

Back numbers from 1927 onwards available at same rate

THE MANAGER, THE ISLAMIC CULTURE, Post Box 171, Hyderabad-Deccan (India)

What They Say About Themselves . . .

PRIMATE URGES: "FORBID ARTIFICIAL INSEMINATION BY DONOR BY LAW"

"Ungodly thing"

The Archbishop of Canterbury, Dr. Fisher, believes that the practice of artificial insemination by donor — generally known as A.I.D. — should be prohibited by law, and that this would best satisfy the public conscience and serve the general well-being. He makes this clear in a memorandum submitted in evidence to the Departmental Committee on Artificial Insemination, which is published today.

Dr. Fisher says in the memorandum that the existence of a desire for a child by A.I.D. is no sufficient reason in itself for a far-reaching interference with the accepted moralities of family and marital responsibilities.

"I think it is true that the general sense of the community and of the doctors themselves is against A.I.D., though the ordinary citizen would find it difficult to analyze the grounds on which he objects.

"It is partly an instinctive dislike, partly a dislike of admitting doctors and donors into the most intimate affairs of husband and wife, partly the feeling that parenthood and the natural relation between father and child are not only tampered with but excluded, partly that the child is left not knowing, and never to know, to whom he belongs and that what he is told will be untrue. All this lies behind the fact that A.I.D., even if only practised in a few cases, will seriously weaken that sense of security in marriage and parenthood which is the necessary cement of trustful social relations."

Christian view

Dr. Fisher examines the scientific and sentimental arguments but finds neither to be conclusive. A verdict based on medical, legal and social aspects alone could be only that "the case for the practice is non-proven".

"The Christian view goes further and says that it cannot be justified, because A.I.D. violates the God-given integrity of the persons concerned in this medical operation in their relation to God, to society and to one another."

The crux of the Archbishop's argument is this violation of integrity; the integrity of the husband, the wife, the doctor, the donor and the A.I.D. child. "Thus to the medical, legal and social considerations is added the voice of religion saying, with the support of most Christians — this is an ungodly thing, doing injury to the God-given personality of men and women and not to be justified by the psychological relief and fulfilment that it may bring to a few."

Dr. Fisher says that the practical conclusions are that A.I.D. ought to be forbidden by law and that prohibition would be effective. Regulation of the practice, "the halfway house which caution hankers after," is a refusal to face the main question.

The evidence is also published of a committee of the Church of England set up by the Archbishop under the chairmanship of the Bishop of Exeter.

The committee state in their conclusion:

"Holding as we do, that A.I.D. is morally wrong and socially harmful, we can ask for no less than an acknowledgement or declaration that its practice is tainted with some measure of illegality. Holding also, as we do, that the operation of the criminal law should be limited to cases of a clear necessity which in this instance has not yet been established, we do not at present advocate the imposition of penal sanctions for a practice which, though immoral and socially undesirable, has not yet reached proportions sufficient to justify that step." —*The Times*, London, 21st January 1960.

THE PRIMATE ON PLANNING A FAMILY

Positive Christian duty

Family planning is a positive Christian duty, says the Archbishop of Canterbury in the current issue of Canterbury Diocesan Notes.

Dr. Fisher writes: "Some of the public discussion about it, and in particular some pronouncements about it made by representatives of the Roman Catholic Church, is likely to have caused misunderstanding as to the general Christian attitude to it.

"For some time past it has been seen to be an evident Christian duty in England as elsewhere that parents should be wise and controlled in the planning of a family, in order to avoid as far as possible putting an unfair physical burden on the mother, or any unfair handicap upon the children, or any unreasonable liability upon society.

Proper place

"Roman Catholic pronouncements very rarely recognize that family planning may be and, in fact, is a positive Christian duty. They tend rather to suggest that it springs

only from fears of over-population or in this country only from prudential and selfish desires.

"Recently, however, a Roman Catholic bishop was reported in *The Times* as saying that the Church of Rome did not demand that parents should have the largest family possible and there were circumstances when it was right and proper that the size of the family should be restricted.

"If it be thus recognized that there is a proper place for family planning, then it is necessary also to say that it is a Christian duty for parents to discover conscientiously before God what in their own family life that proper place is. There need be no difference between Christians as to the policy.

"There is, however, legitimate room for differences of opinion as to the methods which may properly be employed in planning the family. Any planning means some control and must impose some kind of restraint upon nature."

Forms of restraint

The Church of Rome allowed to its own members only

two forms of restraint — abstinence and "the safe period". Both of them were clearly entirely free from any possibility of moral blame, and if the Church of Rome wished to approve only those two methods, it had every right to do so.

Dr. Fisher continues: "But there are other methods, and Christians have every right to consider them and decide how far in their judgment it is legitimate and seemly to employ them. These other methods can, of course, easily be employed outside marriage altogether, and it can never be too often said that such use is sinful and evil, not because the method is evil but because any sexual intercourse outside marriage is evil."

"But Christians are concerned with the methods which may be rightly used within marriage. And since in this kind of planning nature must be in some manner restrained and controlled and since men have a right and duty before God to use their skill and science to control nature for proper ends, the question which Christians have to consider about these other methods is whether they can be used with due reverence and without being injurious to health."

Respecting opinions

"A Church should seek to give advice on both these questions; but it is wise to leave the decision as to what methods are seemly to the conscientious judgment of Christian married people. That is what the Lambeth Conference did when it said that planning is to be 'in such ways as are mutually acceptable to husband and wife in Christian conscience'."

The important thing was that every Church should respect the honest and sincere opinion of its own members and of members of other Churches, and should not attempt to limit the freedom of others, Christians or non-Christians, to follow where their wisdom led them.

"If we can thus agree, then Christians can in full harmony devote their united energies to teaching people to resist all the temptations and allurements to extra-marital vice and sin which human nature holds out and which in these days are by many so shamelessly exploited."—*The Times*, London, 24th March 1960.

THE "DRINK DECENTLY" FALLACY

A letter in the *Christian World* from the pen of Mr. G. I. Fuller, urging that Christians should "drink decently" rather than abstain, has prompted some vigorous replies. In the issue of 7th January 1960, Mr. Arthur Lockwood, of Cleckheaton, writes:

"One grows a little impatient with the budgerigar-like repetition by several correspondents in the religious Press of cliches common to the advertisements and letterpress of the liquor trade. Beer is praised as a 'bittersweet delight', and wine is lauded as 'one of life's pleasant amenities' always to be associated with 'gracious living'. And now Mr. G. I. Fuller treats us to another of the trade's stock phrases, suggesting to Christians that for them to 'drink decently', rather than abstain, is more likely to prevent and arrest the prevailing abuse of intoxicants.

"Every 'drunk' I know started out determined to 'drink decently'. It is an experiment at which better men than I have failed. What Mr. Fuller ignores is the inherently mischievous nature of alcohol in beverage form. It is not so much man's abuse of alcohol as the abuse of man by alcohol that constitutes the problem. This is a supposedly scientific age. What is there that is 'decent' when a man imbibes a concoction which, beginning with the first glass, produces progressive paralysis of judgment? The crowning infamy of alcohol is that it first attacks that part of the brain — that veritable holy of holies — where is found the seat of high aspiration and the spring of all man's desire to commune with his God.

"As for Christians 'drinking decently', can any improve upon the practice of a home I know very well? Water and milk (hot or cold), tea, cocoa and coffee are always available to all comers, and, as the purse permits, grape and other natural fruit juices, some taken neat, others with added water or soda-water as preferred. When guests go to that home, often-times taking children with them, all can, with safety, consume the drinks provided. There's no fobbing off of the inquiring boy or girl with a 'glass of pop' while the hosts and their parents indulge themselves in some bottle forbidden to the youngsters. Young couples spending an evening in that home go from it in full control of all their faculties. And any who must needs handle car or motorcycle are fully fit to use the roads. Isn't that the way to

'drink decently' and some small contribution to 'gracious living'?

"Would it not be indecent to treat the visiting children as inferiors, and place before adolescents some pleasant potion that may well 'knock self-control sideways' or send a motorist away knowing full well, even though he had taken a very moderate amount of the proffered beverage, that he was less fit to use the roads? I claim no merit for being an abstainer. In face of the vastness of the problem caused by drink, it seems to me the only decent thing to do."

Rev. S. North, of Pottersbury Congregational Church, contributes the following letter:

"He seems to get as near to the Devil as he can without actually shaking hands with him." Thus, many years ago, did one lay preacher describe another in my hearing. The description has been brought back to mind many times recently in the many misguided and misrepresented references in your columns to the drinking of intoxicants. And to 'put the lid on it', Mr. Fuller enjoins us *all* to 'drink decently'. To what sad and degrading depths have we sunk when in a Christian periodical we are thus advised? Every sane and responsible person knows full well the large element of risk there is in anybody partaking of alcohol, whatever the quantity, and however 'decently'. Deaths on the public highways of our land in which the consuming of intoxicants has been proved to be a contributory cause are a sufficient reminder of the risk. The tremendous number of accidents where no deaths occur have their own poignant warning, too, to those who care to see. It is high time that all the churches, and all Christians, roused themselves, and with one accord denounced this thing for what it is — a danger, a vice, an evil, in fact — *just plain sin*."—*The Alliance News*, March-April 1960.

"Unlike in Britain, no advertiser in the United States could claim that a certain alcoholic beverage 'is good for you'."—Henry Brandon, Washington Representative of *The Sunday Times*, writing in that paper on 20th December on development in American TV advertising.

'ID AL-FITR IN GERMANY AND THE NETHERLANDS

Germany

Mr. Muhammad Yahya Butt, Imam of the Mosque, led the 'Id prayers and delivered the sermon at the Berlin Mosque on 28th March 1960. During the course of his sermon he said :

"To perform certain rituals is not the end of a religion. These are only the means to achieve the end. The end according to Islam is to imbibe the underlying spirit of the commandments of God and to put it into practice in our day-to-day life. Until and unless the spirit is imbibed, mere performance of certain outward forms is useless. It has no value in the eyes of God. Keeping fast was not only limited to abstaining from food, drink, etc., for a certain period : but it had a deeper significance. It was a training period, to learn by observing the outward form, the lesson of self-control and to develop in one's self God consciousness. It was a period of training to become the master of one's natural desires and cravings."

'Id al-Fitr was also celebrated at Hamburg, Frankfort, Bonn and some other towns in Germany.

The Netherlands

'Id was celebrated by the Ambonese Muslims in a small town, Balk, near Leeuwarden, North Holland, and three other places at the Hague, viz., the Mosque at 79 Oostduinlaan, the Indonesian Embassy, and 54 Ruychrocklaan. At the last-mentioned place prayers were led by Mr. Ghulam Ahmad Bashir, who has been a missionary in Holland for the last thirteen years, and is at present working as the Secretary of the Islamatisch Ahmadiyyah Genootschap Europa, controlled and supported by Sh. Mian Muhammad Trust, Lyallpur, Pakistan.



"*Islamic ideology of brotherhood and equality among mankind could be the best solution of the world's problems today,*" said His Excellency Sir Mohammad Zafrullah Khan, Vice-President of the International Court of Justice, in his 'Id al-Fitr sermon at the Mosque, 79 Oostduinlaan, The Hague, Holland.

Among those who attended were Dutch Muslims, and some distinguished and prominent personalities from various Muslim countries, such as His Excellency Ali Motamedi, the Ambassador of Iran (extreme right) and Mr. M. N. Yücel, a U.N.O. official from Turkey on his left in the picture.



The Mosque at Berlin in Germany at it was before being damaged in the last phases of the Battle of Berlin in 1945

The Mosque is situated in one of the best and central parts of Berlin and is executed in the Indo-Saracenic style

The Mosque was opened to the public for worship on the 25th of April 1925



Book Reviews

ASPECTS OF ISLAM IN POST-COLONIAL INDONESIA, Five Essays, by C. A. O. Van Nieuwenhuijze. Published by W. van Hoeve Ltd., The Hague and Bandung, 1958. Price F.15.

Islam is one of the main determinants of the socio-cultural climate of modern Indonesia. This is the main theme of the present collection of five essays. The author, during the post-war years a staff member of the Islamic Affairs Section of the Lt.-Governor General's Cabinet in Indonesia and at present a member of the Academic Staff of the Institute of Social Studies at The Hague, has made an attempt in these essays to analyze constitutive factors behind the dominant tendencies in Indonesian Islam. His aim has been to gain insight in possibilities and impossibilities for change, even in the main tendencies, that must be taken into account in considering Indonesia's future.

One essay contains an historically founded survey of the structure of Islam as a socio-cultural phenomenon in Indonesian society. It is preceded by an introductory essay outlining in bird's eye view some characteristic traits of pre-Muslim Indonesian living and thinking. The impact of the pre-Muslim climate can be traced up to the present day. It is generally recognized, yet there seems to remain a difficulty in finding a balance between under-estimating and over-estimating it.

The structural survey is further elaborated in the three last essays. One of these contains a comprehensive historical survey of Japanese Islamic policy during the occupation of Java and Madura, approached from the point of view of the Islamic community. The two remaining essays deal each with one of two divergent tendencies towards self-realization in modern Muslim thought in Indonesia. These tendencies can be seen in a relationship of complementarity, as neither of them could be said to be characteristic of present-day Indonesian Islam all on its own. One of these is the revivalistic, extremely orthodox Dar 'al-Islam movement that has its centre in Western Java. This movement stands for a trend of thought much more deeply rooted than its actual appearance might suggest. The other trend is milder and vaguer, yet clearly discernible to him who knows how to trace its impact. It can be most clearly demonstrated in the ways in which Muslim thought influences the semi-secularized State ideology and State institutions of the Indonesian Republic.

* * *

DEVELOPMENT OF ISLAMIC STATE AND SOCIETY, by M. Mazheruddin Siddiqi. Published by the Institute of Islamic Culture, Lahore. Price Rs. 10/-.

This book purports to be a social and economic history of the Muslims from the days of early Islam. Many books on Islamic history have been written from time to time, but most of them fail to give a connected picture of the social, political and economic developments of the Islamic nations. An attempt has been made in this book to avoid petty details and concentrate only on the essentials. There-

fore much political history has been left out. But in some cases, it has not been found possible to avoid details. No details have been given for periods like those of the early Caliphs, Omayyads and the early 'Abbasids, where the political map was clear. But in periods of political instability when the picture had become confused it was found necessary to touch upon a few details so that the confusion might disappear.

* * *

YEMEN ON THE THRESHOLD, by Erich W. Bethmann. Published by the American Friends of the Middle East, Inc., Washington, D.C, 1960.

Visits to the Yemen by Westerners are few and far between, and news about the Yemen is scarce and often second-hand. Thus when Erich W. Bethmann returned to the United States after a visit to the Yemen, during which he had the good fortune of being permitted to travel freely in the country, many of his friends urged him to put his impressions on paper. He hesitated because he felt that books as an outcome of one visit are often not well-balanced. In this case, however, the fact that the chances of visiting the Yemen frequently are rather small and that many years in other parts of the Arab world preceded the visit, might be considered as mitigating circumstances. At any rate, this little book does not pretend to be a history of the Yemen, nor an expert analysis of the various forces at work in present-day Yemen. It is a narrative of a journey to the Yemen and includes some observations made during the month of Ramadhan, 1378 A.H., or March/April 1959.

* * *

IQBAL, HIS ART AND THOUGHT, by Syed Abdul Vahid, London, 1959. Price 30/-.

The twenty odd years which have elapsed since the death of Sir Muhammad Iqbal, scholar and statesman, advocate of Islamic unity and the creation of Pakistan, have served even to enlarge his reputation as an original thinker and a poet of genius. His works, or rather parts of them, have been translated out of the original Urdu and Persian into Arabic, English, French, German and Italian; his writings have been analyzed and his ideas expounded in hundreds of articles. It is true to say that no Muslim author in modern times has provoked so much discussion — a sure proof of the relevance and fertility of his concepts.

The present book, issued in a most attractive format by the famous London publishers John Murray, who have given great services to literature for over a century, is an enlarged reprint of a volume which first appeared in India in 1944 and has run through several editions. Its author, Syed Abdul Vahid, can justly claim to be Iqbal's foremost interpreter; not only did he know personally the philosopher-poet and many of his intimate circle of friends and disciples, some alas now no longer alive, but he has devoted over

forty years to the study of Iqbal's writings, a measure of Iqbal's profundity and many-sidedness, and of the author's devotion to his memory. Iqbal expressed himself in Persian and English as well as in his mother-tongue, Urdu, and Syed Abdul Vahid is fluent in all three languages, a very necessary qualification for anyone aspiring to understand and interpret Iqbal. It suffices to add that the book under review is written in faultless and eloquent English, such that many a native of the language might envy.

The work opens with a concise but graphic and informative biography of Iqbal, methodically tracing his career from school in Sialkot (the Punjab) where he was born in 1873, to university in Lahore, where his poetical gifts first revealed themselves; then to Cambridge, London and Munich in quest of higher learning; and back to Lahore in 1908 and the meteoric rise to fame and authority which continued to augment up to and beyond his death in 1938.

Thereafter Syed Abdul Vahid chapter by chapter describes and comments on Iqbal's ideas and his modes of expressing them; and it must be said that no better exposition has yet been written. The famous philosophy of the Ego is clearly set out, with a wealth of quotation; Iqbal's place between Eastern and Western philosophers is carefully traced. The chapters on his poetic art, with reference to his various compositions in Urdu and Persian, are of exceptional value to the reader unfamiliar with the conventions and imagery of Eastern verse, and here again the abundance of illustration (the originals are cited along with clear English translations) greatly enhances the interest and value of the discussion.

In a chapter entirely new to the present edition, Syed Abdul Vahid makes an interesting comparison between Iqbal and Milton, both transcendent poets closely concerned with religion and the place of man in the Divine order. Both Milton and Iqbal have been described as poet-prophets. The great literary critic, Dr. H. J. C. Grierson, defines prophet poetry by saying: "Sin, moral evil as the sources of all we suffer; righteousness and repentance as the promise of better things; these are the recurring themes of prophetic poetry." Dr. Grierson further remarks that if ever a poet wished to be a prophetic poet it was Milton. As regards the prophetic role of Iqbal in his poetry the subject has been dealt with repeatedly and exhaustively by numerous writers. In all his poetry, whether dealing with the great theme of *Paradise Lost* or other less sublime subjects, Iqbal was trying to "justify the ways of God to men", and showing individuals and nations that the only way to survive and to attain all that is worth attaining was by treading the path of righteousness. If ever there was a poet-prophet it was Iqbal.

Finally, the author surveys rapidly Iqbal's prose writings, giving special attention to those in Urdu; and this is very useful for the general reader outside Pakistan who can have ready access to Iqbal's English writings, but to whom his output in Urdu is quite literally a closed book. The author refers to Iqbal's letters — his correspondence with the late Mr. Jinnah constitutes historical material of the first importance — and we may well echo his hope "one day to see a complete edition of his English letters". A full index completes the volume.

To sum up: Syed Abdul Vahid has written a book worthy of its theme — and that, by any standards, is a remarkable achievement. (A. J. Arberry.)

THE LIFE AND THOUGHT OF RUMI, by Afzal Iqbal. Published by Bazm-i-Iqbal, 2 Narsingdas Gardens, Club Road, Lahore, West Pakistan. Price Rs. 4.

Every book which tries to show the many-sided personality of Maulana Jalal al-Din Rumi, and is based on the critical study of both Oriental and European sources, deserves our attention, and if it is not only a scholarly approach to the subject but the fruit of understanding and love, then we can recommend it warmly. The book of Mr. Afzal Iqbal combines these qualities, and especially in his study of Rumi's poetical genius, and of the influences which are to be seen in his work, the author shows a deep insight and understanding of the nature of mystical poetry above all.

Afzal Iqbal has tried, in his study, to show the great mystic of Konya in his historical environment — as it is well known, the great mystic's life falls in a period of cruel wars, of the wild attacks of Chingiz Khan and his successors who destroyed at last the seat of the Abbasid khalifas, and brought the reign of this house to an end. But just as in the work of the great German thinker and poet Goethe, the echo of the French Revolution and of the wars of Napoleon is scarcely felt, similarly Maulana Rumi is living in a state of mind which permits him to be in search of the deepest truth of life, of the most sublime mysteries of Divine Love, without taking notice of the world around him breaking into pieces. The historical introduction of Afzal Iqbal's book gives a vivid picture of the political situation in both Orient and Occident at the beginning of the thirteenth century — it seems, nevertheless, to me that the spiritual situation of the West is painted in somewhat too dark colours. We must not forget the great mystic currents which were visible in Italy, for instance, thanks to the lovable personality of St. Frances, and, on the other hand, the zeal of the dominican theologians for learning Arabic and their interest in Imam al-Ghazáli; and last, but not least, the most interesting and important figure of Ramon Lull, who tried, at least in his earlier books, to introduce some ideals of classical *tasavvuf* into Christian theology too. It is well known that this 15th century, which brought, with the invasion of the Mongols, the most tremendous shock to Asia and Europe, was, surprisingly enough, the high time of mysticism not only in Islam (Ibn Arabi, Ibn al-Farid, Maulana Rumi, Yunus Emre in Turkey, last stage of Attar, etc.) and in Christianity (St. Frances, Ste. Elisabeth, Merchthild of Magdeburg and the other German nuns, Eckhart and his disciples, Dante, etc.), but also in India (Ramanuja, and the first great works of *bhakti* mysticism) and Japan (Honen, Shinran, Zen-masters). So Maulana Rumi is only one — though perhaps the most beautiful — flower in the garden of mysticism which was blossoming at that time.

Afzal Iqbal has, in a fine chapter, shown how great the influences of Imam Ghazáli were on the Maulana's father, and accordingly on the poet himself. This question which has interested me for a very long time deserves special attention, and we do hope that the author one day will show the close parallels between the *Ihya al-'Ulum al-Din* and some chapters of the *Mathnawi*. It is astonishing that this interesting field has been neglected for so long, and it is a great pleasure to see how far Iqbal has drawn the parallels. As to the influences of Bahauddin Walad on Rumi, a thesis on this subject is just being prepared in Ankara University, and its results will prove that Mr. Iqbal's views are completely correct. It would have been useful if the author would have stressed the influence on the Maulana not only of Imam al-Ghazáli but also of his younger brother Ahmad, the author of the *Sawanih* (ed. H. Ritter), one of the most interesting and difficult books on mystical love. For the

falling in love with Shams-i Tabriz is typical in tune with the ideals shown by Ahmad Ghazáli and others (Ainul Qudat, etc.). Shams himself seems to have felt himself in the role of the *ma'shuq*, as it is to be understood from one of his expressions.

Up to the meeting with Husámmaddin Chalapi, in the historical course of Afzal Iqbal's books are some irregularities which can be corrected easily in a second edition. Iqbal accepts the view of Furuzanfar that the Maulana, after having met Burhanaddin Muhaqqiq, went for several years to Halab and Damascus, though the most important source, the *Valad Name*, does not tell anything about these journeys. And I personally should not like to trust too much in Aflaki. The most recent study on the Maulana in Turkey, by Abdulkaki Golpinarli, an excellent authority in the field of history of *tariqa's*, holds also that probably only a short visit to Halab and Damascus can be accepted. For, since the Maulana was trained by his father's pupil in mystical theory and practice, it would be highly astonishing if his *murshid* would have left him for such a long distance and for such a long time. Golpinarli thinks that the Maulana had already contacted the scholars at Halab and Damascus before coming to Konya for the first time, and had only paid them a short visit afterwards. That is, in my opinion, right. But we shall not be able to give a completely true record of the Maulana's life between 1231 and 1241.

The coming of Shams was not in 1245 but, according to the rightly-given *hijra* date of 12 Jumada II 642 the 30th November 1244 C.E. — a date which everybody in Konya knows by heart. The author is right in relating the meeting in different ways; no official record about this historical fact exists. From the text it will not become clear how the meeting with Salahaddin took place; I suppose that the author agrees with the traditional view that only after having "found Shams in his own heart" and having started writing poetry in the name of the lost beloved, the Maulana happened to meet, about 1251, the simple goldsmith. That "he founded the order of Maulaviya between 1248 and 1251" is a mistake. The Maulana, though giving a great importance to music and *sama'*, had not organized the order himself; that was done by his son Sultan Walad after his father's death.

In the chapters which Afzal Iqbal dedicates to the poetical art of Jálal al-Din Rumi, he succeeds in showing his most important peculiarities, and stresses "the unity of theme" which distinguishes the Maulana's *ghazals* from most of the conventional Persian *ghazals* with their different subjects. The "freshness and charm of the lyrics" is also something not easily to be found in poets of the 13th century — it is really always a new experience for the reader to take the *Divan-i-Shams-i-Tabriz* and find, wherever he opens the book, lyrics of such a glowing and intense beauty that he gets enraptured himself. The author has skilfully chosen some of the most impressive pieces from the *Divan* — of course, the lover of Rumi always wants more and more and some like to see among them some of the beautiful *ghazals* on *sama'*, or the longing, burning verses with the *radif 'dil-i-man'*: but we are sure that the examples given by Iqbal will lead many a reader to the original texts, or at least to the translations which are available. The softness, the sometimes naïve expression, the complaint and the hope of the loving soul, have been analyzed very well by the author. Only one question: why has he written, on page 139, "she" when talking of the Beloved? We cannot deny that it is always a male being which is addressed by the poet, and addressed also by all the mystical lovers before Rumi (except

Ibn Arabi and Ibn al-Farid, whose theories of love are somewhat different).

The chapter on Maulana Rumi's philosophical thought has taken from the bulk of the *Mathnawi* some points on which the late Sir Muhammad Iqbal had laid stress: the idea of development by love, of striving, and of activity. The author is completely right when saying that Maulana Rumi was not a systematical thinker, and has not put his philosophy or even his ideas on *tasavvuf* into any order. Therefore, it will always be a difficult task to build up a real system from his thoughts. They sometimes differ so widely from each other that only the poetical enrapture can explain these differences. And just as the Pakistani scholars, under the influence of Sir Muhammad Iqbal, have found without difficulty the ideal of development and love in the *Mathnawi*, so other scholars, for instance some Turkish Nakshibandis, have seen in the same work the ideal of annihilation of complete *fana*, of extinguishing the self in the personality of the Beloved. But Afzal Iqbal has shown very skilfully the trends of personal mysticism in the Maulana's work, and illuminated his theories with rich examples from the *Mathnawi*. And he closes his book with one of the most touching poems of the Maulana, which describes the Perfect Man, the goal of this creation.

A few misprints and mistakes may be mentioned so that they can be corrected in the next edition: p. 13, Sopakapi, read Topkapi; p. 15, Sirajuddin Qonwai, read Sadruddin; p. 30, Khwarizm, read Khwarizmshah; p. 138 in the translation not "bones" but "skin". On p. 135 the quotation "A bracelet of bright hair" should be shown as being taken from John Donne: not every reader will know the source.

We hope that the author can write a second, and even more detailed, book on Rumi, especially on Rumi's poetry and philosophy; and we wish that he will undertake this work after having visited the shrine of the Maulana in Konya, where the whole atmosphere is still filled with the memory of the great sufi — visited also the marvellous building of the Seljukids in Konya, the *madresses* where Rumi used to teach, the gardens where he was dancing beside the water-mill, the tomb of Sadraddin Qonawi, and, 60 miles further in Laranda (Karaman), the modest tomb of the Maulana's mother. And we also hope that his book on the Maulana, being the fruit of loving study, will draw many a visitor to Rumi's *dargah* with its treasures of memories.

"For this seeking is a blessed motion; this search is a killer of obstacles in the way of God."

(Professor Dr. Annemarie Schimmel.)

* * *

ORIENTAL ESSAYS, Portraits of Seven Scholars, by A. J. Arberry. Published by George Allen & Unwin Ltd., London, 1960. Price 28/- net.

In the task of building a bridge of understanding between the peoples of Europe and Asia, many men of diverse types and talents have collaborated over the past two centuries. In this book, Professor Arberry describes the lives and labours of six great scholars — Simon Ockley, Sir William Jones, E. W. Lane, E. H. Palmer, E. G. Browne and R. A. Nicholson — whose fame is probably greater and whose work is more highly appreciated in the East than in the West, a measure of the true success of their endeavours. To these biographical essays, rich in variety and not lacking in drama, he has appended a fragment of candid autobiography and an eloquent plea for the further encouragement of Oriental studies.



THE EAST AFRICAN MUSLIM WELFARE SOCIETY
P.O. Box No. 3105,
Mombasa,
Kenya.
6th February 1960.

Dear Sirs,

The East African Muslim Welfare Society was established in June 1945, at the Muslim Conference held at Mombasa under the distinguished Presidentship of His Late Highness Sir Sultan Muhammad Shah Aga Khan. Its objects are social, religious, educational and cultural welfare and advancement of the Arab, Somali, Swahili and African Muslims. Its Supreme Council consists of influential representative members of all races throughout East Africa. The society is a non-political body. None of its funds are used for any work or purpose which is not for the sole use or benefit of Arab, Somali or African Muslims.

The Society has completed fifteen years, and up to December 1959 we have collected the total sum of Shs. 11,114,000/-, which includes the princely contribution of Shs. 5,200,000/- from His Late Highness Sir Sultan Muhammad Shah Aga Khan and His Highness the Aga Khan Shah Karim El-Huseini.

We are grateful to the governments of Kenya, Uganda, Tanganyika and Zanzibar for the keen interest they take in our noble cause and for their ever-ready help to us.

Since the establishment of the Society in 1945, the Society has built or aided 53 mosques and 70 schools in Tanganyika ; 67 mosques, 77 schools, 1 teachers' training college, 3 technical schools and 1 boarding house in Uganda ; 29 mosques, 28 schools and 1 water reservoir in Kenya ; and 11 mosques, 2 schools and a hostel in Zanzibar. Amongst these, our proudest achievements and possessions are the beautiful Kibuli and Wandegeya Mosques at Kampala, al-Juma Mosque at Daressalaam, Jamia Mosque at Tanga, Jamia Mosque at Malindi and numerous more at other centres.

The Society has published and distributed a large number of religious books in African languages. We have on our staff African and Arab *Muballighs* (missionaries) who tour over East Africa and we are pleased to record that they are doing excellent work. Apart from these, we also have Qur'an teachers who impart religious knowledge in various schools.

At our last meeting we decided to equip Kibuli Teachers' Training College Library with religious books by eminent authors. We hope to furnish this very shortly.

We have decided to engage an eminent scholar from abroad to do organizing and *Tabligh* (missionary) work in East Africa. His Excellency the Commissioner of Pakistan and Seth Dawoodbhaji Haji Nasser of Karachi are active in this matter, and with their co-operation we hope to engage one very shortly. With the creation of this post we hope to achieve greater results in our field work.

Our aim and greatest ambition is to have a Teachers' Training College to prepare Muslim teachers and *Muballighs*. This is in accordance with His Highness's desire, but whether the Society can undertake to establish such an expensive institution and run it on its own is a problem to be carefully considered. There is, however, a move by the East African Government to establish that, as well as other Muslim institutions at Zanzibar, and we are awaiting their development.

Yours faithfully,
GULAMALI DATOO,
Hon. Secretary.

* * * * *
150 Fleet Street,
London, E.C.4.
30th March 1960.

Dear Imam Sahib,

I am really very sorry to have given you the impression that I ran away with the copy of your 'Id Khutba, I did not mean to. But before coming back to London I looked very hard for you and could not find you in that gathering. As such I had no other alternative but to safely keep the *Khutba* in my pocket and post it to you, which I am now doing. I hope you will forgive me if this has caused any inconvenience to you.

On reading the full text of the *Khutba* I was really thrilled. May I have your permission to use this in full in one of the magazine sections of my paper ?

In my despatch to my paper on 'Id I have quoted about four paragraphs from your sermon. I will be sending you a clipping from the paper as and when I receive it from Karachi.

I must congratulate you on the excellent (as ever) arrangement you made at the Mosque on 'Id day. I always enjoy going to Woking as I do not feel satisfied at any other place. And I have been to all the three Mosques as well in London.

Thanking you,

YEHIA SYED.
London Representative, *The Morning News*
(Karachi and Decca.)

List of Books on Islam and Allied Subjects (continued)

Customers are advised not to order books by Air Mail. Air Mail Postage is expensive. It costs approximately 16/- per lb.

Studies in Muslim Ethics, by D. M. Donaldson. History of the Muslim ethical system with quotations from principal Arabic and Persian writers. 8vo, xi+304 pp.
 Islam in East Africa, by L. P. Harris. 8vo, 96 pp.....
 An Arab Philosophy of History. Selections from the prolegomena of Ibn Khaldun of Tunis (1332-1406 C.E.). Translated and arranged by Charles Issawi ...
 Mohammedanism, by H. A. R. Gibb. 206 pp.
 Golden Deeds of Islam, by M. Yakub Khan. Cr. 8vo, 132 pp.
 Prayer in Islam (illustrated), by M. Yakub Khan. 36 pp.
 Jinnah, by Hector Bolitho. 244 pp.
 The Holy Saint of Ajmer, by M. al-Haj Salim. 485 pp.
 Islam in the U.S.S.R., Turkey and Europe, by S. M. Ahmed. Cr. 8vo, 312 pp.
 The Preachings of Islam, by Sir Thomas Arnold. Demy 8vo, 502 pp.
 Qur'an Primer. 29 pp.

Religion, Philosophy, Mysticism, etc.

Books by Khwaja Kamal-ud-Din.

Threshold of Truth. 8vo, 196 pp.
 Religion of Jesus and Traditional Christianity. 77 pp.
 Message of Islam. Demy 8vo, 74 pp.
 Human Faculties and their Development. 35 pp.
 With Difficulty is Ease. Demy 8vo, 16 pp.
 Islam to East and West. 204 pp.
 Modernization of the Islamic Form of Devotion. Demy 8vo, 15 pp.

Books by Muhammad Ali

New World Order. Cr. 8vo, 148 pp.
 The Anti-Christ, Gog and Magog. 91 pp.
 History of the Prophets. 162 pp.
 Prayers of the Holy Qur'an
 Islam the Religion of Humanity. 22 pp.
 Islamic Law of Marriage and Divorce. 50 pp.
 The Living Thoughts of the Holy Prophet Muhammad. 142 pp.
 Muslim Prayer Book. 72 pp.
 Islam and Socialism, by K. N. Ahmad. Royal 8vo, 16 pp.
 Jesus in Heaven on Earth, by K. N. Ahmad. Royal 8vo, 500 pp.
 Avicenna on Theology. Translated from Arabic by A. J. Arberry
 The Message of Islam, by A. Yusuf Ali. Résumé of the teachings of the Qur'an with special reference to the spiritual and moral struggles of the human soul
 Studies in Islam and Christianity, by M. S. Dudley Wright. Cr. 8vo, 171 pp.
 The Persian Mystics. The invocations of Sheikh 'Abdullah Ansari of Herat (1005-1090 C.E.). Translated by Sardar Sir Jogendra Singh. Foreword by Mahatma Gandhi

Educational Books

Arabic Grammar with Key, by G. W. Thatcher, M.A. 461+99 pp.
 Atlas of Islamic History, compiled by Harry W. Hazard. 49 pp.
 Encyclopaedia of Islam. New Edition. Edited by H. A. R. Gibb and J. H. Kramer. Prepared by a number of leading Orientalists. The work will consist of 100 parts of 64 pages each. On the completion of each 20 parts a binding case will be furnished, so that the complete work will consist of 5 stout volumes. Each part

Prices subject to change

CAN BE OBTAINED FROM :

THE WOKING MUSLIM MISSION AND LITERARY TRUST

The Shah Jehan Mosque, Woking, Surrey, England

also from AZEEZ MANZIL, BRANDRETH ROAD, LAHORE, WEST PAKISTAN

	f	s.	d.		f	s.	d.
1	7	6		The Concise Oxford English Dictionary. 1,528 pp.	15	0	
5	0			Elias (school size). 692 pp.	1	10	0
				English-Arabic, Arabic-English Dictionary, by E. S. Elias (pocket size). 877 pp.	15	0	
7	6			A Grammar of the Arabic Language, by W. Wright, in two volumes. 767 pp.	2	15	0
6	0			Teach Yourself Arabic, by Professor A. S. Tritton. 294 pp.	7	6	
5	0			Shorter's Encyclopaedia of Islam. Includes all the articles contained in the first edition and supplement of the Encyclopaedia of Islam which relate particularly to the religion and law of Islam. S. Roy. 8vo, 671 pp.	4	4	0
12	0						
1	5	0		<i>The following books are at present out of stock. They are, however, on order and we hope to receive them before very long.</i>			
1	6						
6	0			A Running Commentary on the Holy Qur'an, by Khwaja Kamal-ud-Din. 141 pp.	6	0	
2	0			Introduction to the Study of the Holy Qur'an, by Muhammad Ali. 191 pp.	5	0	
3	0			Hints to the Study of the Holy Qur'an, by Khwaja Kamal ud-Din. Demy 8vo. 37 pp.	1	0	
1	0			Manual of Hadith, by Muhammad Ali. A practical handbook of genuine traditions arranged under separate headings. Arabic text with English translation. Demy 8vo.	1	0	0
6	0			8 Sahih of al-Bukhari. Urdu translation with notes by Muhammad Ali. 2 vols. 1612 pp.	1	0	0
2	6			2 Muhammad the Prophet, by Muhammad Ali. Cr. 8vo, 320 pp.	2	10	0
6	0			6 Muhammad the Prophet, by S. Khuda Bakhsh. 36 pp.	13	0	
2	0			2 The Prophet's Marriages, by Muhammad Ali. Cr. 8vo, 36 pp.	2	0	
1	6			1 Muhammad and Christ, by Muhammad Ali. Cr. 8vo, 159 pp.	1	0	
5	0			5 Message of the Holy Prophet Muhammad to Europe, by Dr. H. Marcus. Royal 8vo, 33 pp.	4	0	
2	0			2 Glimpses from the Life of the Prophet Muhammad by Eminent Scholars. 186 pp.	2	0	
9				9 Muhammad the Educator, by Robert L. Gulick Jnr. 176 pp.	5	0	
10	0			10 The Prophet and Islam, by Stanley Lane Poole. 52 pp.	7	0	
6	0			6 Muhammad the Holy Prophet, by Hafiz Ghulam Sarwar. Demy 8vo, xx+472 pp.	2	0	
				6 Early Caliphate, by Muhammad Ali. Cr. 8vo, 320 pp.	15	0	
6	0			6 Near Eastern Culture and Society. Edited by T. Cuyler Young. Contributions by eleven famous scholars from the U.S.A., England, the Lebanon, Syria and Turkey. Cr. 8vo, x+250 pp., 24 illustrations, indexed	13	0	
				6 The Fallacy of Marxism, by Dr. Rafi-ud-Din. 144 pp.			
6	0			6 The Muslim Neighbours of Pakistan, by Mahmud Brevli. 276 pp.	15	0	
1	1	6		1 Sources of Christianity. Demy 8vo, 113 pp.	4	0	
2	8	0		1 God and His Attributes. Demy 8vo, 55 pp.	1	6	
				1 Islam and What it Means. Demy 8vo, 30 pp.	1	0	
1	3	6		1 The Religion of Islam, by Maulana Muhammad 'Ali. Royal 8vo, 784 pp.m	1	10	0
				2 The Reconstruction of Religious Thought in Islam, by Dr. S. M. Iqbal. A valuable book for Muslim Youth of today. 205 pp.	2	0	
				2 The Status of Women in Islam, by Aftab-ud-Din Ahmad. 23 pp.	1	0	0
				2 The Teachings of Islam, by Mirza Ghulam Ahmad. Cr. 8vo, 212 pp.	8		
				2 Revival of Zakat, by S. Ataullah. 110 pp.	2	0	
					6	0	

Postage and Packing Extra

Have you got a Qur'an on your bookshelf?... if not, order one now

THE HOLY QUR'AN

Arabic Text with English Translation and commentary by Maulana Muhammad 'Ali.

CHIEF CHARACTERISTICS:

1. It is the best and most authentic work on the market.
2. The cost is comparatively low.
3. Introductory notes give the abstract of each chapter in sections, showing at the same time the connection of the various chapters with one another.
4. The translation is more faithful to the Arabic text than all the existing English translations.
5. In this work will be found gathered together the wealth of authentic Muslim theology. References to Arabic lexicon, Muslim commen-
- taries, books of Hadith, are found throughout the work.
6. Wherever the author has differed with previous translators or commentators he mentions the fact separately, leaving it to the reader whether to accept it or not. Thus his annotations are free from sectarian influence with wonderful impartiality.
7. Index of Arabic phrases and words.
8. General Index: If you want to know the Qur'anic opinion on any subject just consult the general index.

AVAILABLE IN TWO QUALITIES:

FIRST QUALITY: India paper with imitation leather binding.

(Your companion in travel — light to carry)

Price £3-0-0 Postage 2/-

Can be obtained from:

THE WOKING MUSLIM MISSION AND LITERARY TRUST
Woking - Surrey - England

SECOND QUALITY: Opaque paper with cloth binding.

(For general use at home)

Price £2-0-0 Postage 2/6d.

THE TRIUMPH OF THE HOLY QUR'AN

by

MAULANA SADR-UD-DIN

Characteristic teachings of the Qur'an. The Qur'an a modern book. Rights of Non-Muslims in a Muslim State. Muslims do not worship the Black Stone. The Qur'an a guardian over previous scriptures. Modern Christianity a relic of ancient idol-worship, and a host of other subjects discussed.

Price 8/- post free

Can be obtained from:

THE WOKING MUSLIM MISSION AND LITERARY TRUST
Woking - Surrey - England

Literature on Islam in Dutch

EEN INTERPRETATIE VAN DE ISLAAM

by

R. L. MELLEMA, Lit. Ind. Drs.

Wetenschappelijk Medewerker van het Koninklijk Instituut voor de Tropen te Amsterdam.

A valuable introduction to Islam in the Dutch language.

165 pages. Numerous photographs and illustrations.

Besides dealing with the fundamental teachings of Islam the history of the Muslim world up to date has also been briefly discussed in this volume.

Price f.5.50 or 10/6 including postage.

Can be obtained from:

THE WOKING MUSLIM MISSION AND LITERARY TRUST
Woking - Surrey - England

or

G. A. Bashir, 54 Ruychrocklaan, The Hague, Holland